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REPORT

ON

ARCHÆOLOGICAL WORK IN BURMA

FOR THE YEAR 1904-05.

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RESOLUTION

ON THE

REPORT ON ARCHÆOLOGICAL WORK IN BURMA

FOR THE YEAR 1904-05.

Extract from the Proceedings of the Government of Burma in the Revenue Department,—No. 9A.—52, dated the 21st August 1905.

READ—

Report on Archæological Work in Burma for the year 1904-05.

RESOLUTION.—The orders of the Government of India concerning the form and scope of the Report, which were set forth in the Lieutenant Governor's Resolution on the Report for the year 1903-04, have been duly observed. Part I is, however, still somewhat too long; and contains matter which might be included more suitably in Part II. On this point and on some matters of detail the Government Archæologist will be addressed separately.

2. It is not apparent from the perusal of Part I of the Report how far the Government Archæologist has been able to carry out in a systematic manner the duties defined in paragraph 6 of Revenue and Agricultural Department Resolution No. 26—28-2, dated the 7th July 1903. A considerable part of the year was spent on tour: but in the opinion of the Lieutenant-Governor the time so spent might be increased with advantage. Mr. Taw Sein Ko will no doubt be in a better position to proceed with his principal duty, that of taking stock of the ancient buildings of the Province and deciding what is worth preserving, when the revised lists of ancient remains and buildings of Archæological value now being prepared by district officials are completed. It will then be necessary for the Government Archæologist by personal inspection and local enquiry to satisfy himself what buildings are worthy of attention, and after due consideration to make proposals for their preservation. It is open to him to propose either maintenance by the Public Works Department at Government expense, or protection under the provisions of the Ancient Monuments Preservation Act, 1904. In the case of frequented public or religious buildings he can propose the formation of Trusts under section 539 of the Code of Civil Procedure, and can negotiate with the Trustees for agreements under section 5 of the Ancient Monuments Preservation Act.

3. In recapitulating the programme sanctioned for the year 1904-05 at the beginning of the Report, the Government Archæologist has omitted the additions to the programme ordered in paragraph 4 of the Resolution on the Report of the year 1903-04. The catalogue of exhibits in the Mandalay museum has been prepared as well as the catalogue of the Pagan museum, and Appendices A and B of the Report show that the compilation of lists of buildings to be preserved by Government has not been confined to Pagan. The programme proposed for the year

1905-06 is generally approved, but the Lieutenant-Governor requires fuller information of the districts to be visited and of the plan of action which the Government Archæologist proposes to adopt in order to make full use of the revised district lists mentioned above. These lists are expected to be ready before the beginning of the cold weather. The investigation of the lake dwellings in Upper Burma should be added to the programme in compliance with the suggestion contained in letter No. 3745—97-2, dated the 24th November 1904, from the Government of India in the Revenue and Agricultural Department, and the possibility of including visits to the sites mentioned in Section III of Part I of the Report which have not yet been visited, may be considered. It is to be borne in mind, however, that the orders of the Government of India contained in the Resolution quoted above require that the conservation of ancient buildings shall be regarded as the first, and original investigation and the excavation of ancient sites as the last, of the duties of the Provincial Archæological Officer.

4. No important publications were produced by the Archæological Department during the year under review: but materials were being collected for an architectural survey of the Mandalay Palace buildings and an illustrated article on Burmese epigraphy. A museum has been opened at the Palace, Mandalay, and its exhibits as well as the exhibits in the Pagan museum have been catalogued. Excavations were made on a small scale at several sites. An interesting account of the exploration of the ancient city site of Halingyi is given in Part II of the Report. Some progress was made during the year in the work of conservation. The principal undertaking under this head was the reconstruction of the Mandalay Palace spire which is not yet completed. Appendix B shows that a large number of photographs of buildings and architectural details were taken.

5. The Lieutenant-Governor acknowledges the zeal and ability with which Mr. Taw Sein Ko has carried on the work of the Archæological Department during the past year.

By order of the Lieutenant-Governor of Burma,

H. M. S. MATHEWS,
Offg. Revenue Secy. to the Government of Burma.

REPORT

OF THE

GOVERNMENT ARCHÆOLOGIST, BURMA,

For the Year ending 31st March 1905.

FIRST PART.

SECTION I.

Office work giving details of programme carried out and of programme proposed for ensuing year.

The programme laid down for 1904-05 consisted of four items:—

(i) *The Architectural Survey of the Palace buildings, Mandalay.*—The preparation of plans, drawings and photographs is nearly complete. All that is required is the compilation of the letter-press. For this purpose it will be necessary for the Government Archæologist to make a prolonged halt at Mandalay.

(ii) *The compilation of a catalogue raisonné of the exhibits deposited in the Pagan Museum.*—The catalogue was completed, and will be published in pamphlet form and offered for sale to the public.

(iii) *In accordance with the instructions issued by the Director-General of Archæology, the compilation, in Form B, of an exhaustive list of all the buildings at Pagan, which should be conserved by Government.*—Out of some 5,000 buildings at Pagan, it is proposed to conserve only 25. As Form A is closed for Pagan, for the present, the attention of the Archæological Department will be directed to other localities.

(iv) *The preparation of an illustrated article on Burmese Epigraphy for incorporation in "The Journal of Indian Archæology."*—The materials for the article were collected, but the article itself was not compiled.

The Palace Museum, Mandalay, was opened on the 20th January 1905. A list of its exhibits has been prepared. It will be printed, and copies will be offered for sale to the public.

The exhibits of the Phayre Museum were made over by the Agri-Horticultural Society to the Archæological Department in October 1904. The question of appointing a Curator is under consideration.

At the instance of the Director-General of Archæology, efforts were made to provide the Department with an Archæological Library. The Local Government sanctioned the expenditure of Rs. 725 on the purchase of books and palm-leaf manuscripts in Pali and Burmese, and of Rs. 300 per annum, during four consecutive years, on the purchase of books in English and other European languages.

In the Resolution on the Report for the previous year, it is stated that the scheme for the grant of Archæological scholarships in Burma cannot be carried out until provision is made for instruction in the Rangoon College in the A Course, which includes Pali, of the B.A. examination. Owing to the peculiar circumstances of Burma, and the extreme urgency, as pointed out by the Director-General of Archæology, of perpetuating the results of epigraphical research, it has been proposed to offer an Archæological scholarship of the monthly value of Rs. 75 to a student who, having offered Burmese in the Entrance examination of the

Calcutta University, has passed the F.A. examination, securing a high percentage of marks in English and Pali. The prospect of any provision being made in the Rangoon College for instruction in the A Course of the B.A. examination is still very remote. Besides, owing to the paucity of University graduates and the cost of living, they command fairly high salaries, and it is scarcely to be expected that a graduate with the requisite qualifications will be content to remain long in the Archæological Department drawing a scholarship of Rs. 75 or even Rs. 100 a month. Perhaps, it is not out of place to add that the above proposal is scarcely tantamount to a lowering of the standard of qualification in the present state of the labour market and of education in the Province. A student who has passed the F.A. examination is in a position to command a monthly salary of Rs. 100 in any Government office or commercial house; whereas the initial value of the Archæological scholarship, as now proposed, is only Rs. 75 a month. The orders of the Local Government on the subject are awaited.

For the ensuing year ending 31st March 1906, the following programme of work is proposed:

(i) The Architectural Survey of the Palace buildings, Mandalay (to be continued).

(ii) The preparation of an illustrated article on Burmese Epigraphy for incorporation in the "Journal of Indian Archæology" (to be continued).

(iii) The formulation of proposals, in Form B, for the conservation of Archæological buildings. In 1905-06 much touring will be necessary to undertake excavation at pre-historic and other sites, which may be fixed upon hereafter, and to supervise the repair and restoration of buildings entered in Form A.

SECTION II.

Tours and inspection of buildings and sites.

In June 1904, I was ordered by His Honour the Lieutenant-Governor to discharge the duties of Adviser on Chinese Affairs in addition to my own, and was given to understand that the interests of Archæology were to predominate over those of Chinese Affairs. The following statement shows the time spent on each tour and the places visited:

Year.	Object of journey.	Number of days.
1	2	3
1904.		
June 5th to 16th ...	Interviewed the Lieutenant-Governor, Chief Secretary, and Revenue Secretary at Maymyo, about programme of work, and examined Military Police sepoys in Yünnanese at Lashio.	11
August 8th to September 3rd	Visited Maymyo to inspect Captain Tripe's photographs of Pagan, Ava, Amarapura, &c., kept at Government House; Mandalay, to examine the Library of the Kinwun Mingyi with a view to report to Government on its value and contents; Sagaing, to inspect the Kaunghmudaw Pagoda; Pagan, to inspect the Archæological buildings and to take over formally the Museum from the Public Works Department.	26
September 10th to 18th ...	Visited Mandalay to inspect Archæological buildings and to discuss with the Chief Engineer and Superintending Engineer, Mandalay Circle, certain questions relating to the restoration and conservation of the Palace buildings.	8
November 29th to December 13th.	Visited Mandalay and Bhamo to conduct examinations in Cantonese and Yünnanese; also inspected Archæological buildings.	14
December 19th, 1904, to January 1st, 1905.	Visited Shwebo to arrange for the site of a local museum and to inspect the pre-historic city of Halingyi.	13
January 21st to 24th ...	Visited Pegu to supervise the piecing together of the Kalyani Inscriptions.	3
January 28th to April 4th ...	Visited Bhamo to conduct examinations in Chinese; Shwebo to excavate at Halingyi; Mandalay, Ava, and Pagan to formulate proposals in Form B, and Kôkkogwa in Magwe district, to excavate in Peikthano City.	66
		141

I was out on tour for 141 days, of which 13 were spent on excavation work, namely, 10 days at Halingyi and 3 days at Kôkkogwa.

SECTION III.

Recommendations made during the year for conservation or excavation.

During the year 1904-05 the Local Government, after considering the report of the Director-General of Archæology, who visited Burma in 1904, sanctioned the entry of 18 buildings in Form A. Of these, 11 are situated at Pagan, 1 at Sagaing, and the rest at Mandalay. For entry in Form A, proposals were submitted relating to 15 buildings, of which 8 are situated at Pagan, 5 at Mandalay, and 1 each at Sagaing and Pegu.

In their letter No. 3745—97-2, dated the 24th November 1904, the Government of India suggested that some attention might be devoted to the pre-historic civilisation of Burma, and particularly to the lake dwellings in Upper Burma, about which very little is at present known; and the Local Government requested me to report how far I hoped to be able to take up, during my tour of 1905, the enquiry into pre-historic civilisation. The following are some of the most important pre-historic sites in Burma:—

(i) Tagaung, in the Ruby Mines district;
(ii) Halingyi, near Shwebo;
(iii) Mahamyaing, in the Upper Chindwin district
(iv) Yazagyo, near Kale in the same district;
(v) Taungdwingyi, in the Magwe district; and
(vi) Yathemyo, near Prome.

An exploration of these sites is expected to reveal traces of the pre-historic connection between Burma and Northern India. During the dry season of 1904-05 I had hoped to be able to visit (i), (ii) and (iii); but, owing to the shortness of the time at my disposal, I could visit only (ii) and (v), at which excavation was undertaken.

In Upper Burma, lake dwellings are believed to exist at Indawgyi in the Mogaung subdivision of the Myitkyina district, and at Inleywa near Fort Stedman in the Southern Shan States. I propose to postpone my enquiry into the lake dwellings to a more convenient season.

SECTION IV.

Progress made in the preparation of the Provincial list of ancient remains.

In the Resolution on last year's Report, it is stated that "The Lieutenant-Governor is willing to have initial lists of Archæological buildings prepared a second time by district officers, if the Archæologist is satisfied that this is necessary." I have addressed the Local Government urging the necessity of this course, which is strongly supported by the Director-General of Archæology. For the present, the preparation of the list in Forms A and B will be proceeded with steadily, and the list in Form A will be printed continuously from year to year and attached as Appendix A to each annual report.

SECTION V.

Accounts of detailed surveys and excavation.

No detailed surveys were undertaken. Excavations were made at three localities, namely, Halingyi, Pagan and Kôkkogwa.

A full report of these excavations will be given in Section 1 of the Second Part.

SECTION VI.

Account of conservation works proposed, carried out, or in progress, and of the expenditure incurred on them.

During the year 1904-05, 18 buildings were entered in From A, and 15 in Form B; and the total amount of expenditure incurred on Archæo-

logical works was Rs. 29,905, as compared with Rs. 76,572 incurred in the previous year. Appendix C explains, in detail, the expenditure incurred. The work done by the Public Works Department possesses no features of architectural interest, as it consisted mainly of uprooting jungle, making roofs water-tight, strengthening beams and posts, edging old plaster with cement, &c.

At Amarapura, a low wooden structure with a corrugated iron roof was constructed over the tomb of King Shwebo Min. This building was dismantled, and a masonry *pyatthat*, similar in design and size to the one over the tomb of Queen Sinbyumayin in Fort Dufferin, was erected in its place at a cost of Rs. 1,183.

About a hundred years ago, King Bodawpaya, noticing the shrinkage of the income of the Royal Exchequer due to the large extent of the *Wuttagan* lands or religious endowments, ordered the collection of inscriptions dedicating lands to pagodas with the object of curtailing their area, and rededicating the lands so curtailed. The new inscriptions engraved by command of the King were deposited in the Arakan Pagoda; but the originals, which were about 600 in number, were lost sight of. These latter were discovered, in March last, by the Archæological clerk, Maung Pe, and they constitute an important epigraphical find. Before estampages of them are taken and deciphered, they are preserved *in situ* by erecting a fence round them and by clearing the jungle with which they were covered.

The most important work in hand was the dismantlement and reconstruction of the spire of the Mandalay Palace, for which an estimate of Rs. 60,975 was sanctioned. The slanting of the spire was noticed by me in March 1904, and it was inspected by the Chief Engineer and Superintending Engineer, Mandalay Circle, and its renovation was decided upon. In December 1904, Rs. 15,000 was given by the Government of India as a grant-in-aid from Imperial funds; but, out of this amount, only Rs. 8,000 could be utilized during the past official year. The dismantlement was effected just in time. Most of the posts below the level of the floor were found to be completely rotten, and some of the timbers of the roofs to be badly fractured. In framing the estimate the following principles were taken into consideration:—

(i) No part of the spire, except the *ti* and *sikra* or *dubikâ*, should be regilt.
(ii) Glass mosaic work on unsound portions of the carved work should not be restored.
(iii) Unsound portions of the woodwork should be cut off and be replaced by sound carved work.
(iv) All rotten and broken beams should be replaced.
(v) Iron sheet supports should be substituted for heavy planks.
(vi) The present heavy metal work on the spire should be replaced by metal work of equal or greater strength but of lighter construction.
(vii) Care should be taken to graduate the weight of the superstructure in such a way as to prevent its getting out of position in future.
(viii) The spire should assume the shape, as approximately as possible, which was found at the time of the British annexation.
(ix) The whole structure should be water-tight; and it is for the decision of the Public Works Department to do away with the middle of the triple layers of the roofs, namely, corrugated iron, and two wooden layers.
(x) The colour of the interior of the spire should approximate, as far as possible, to the original colour of the Burmese time.

In paragraph 37, clause 3, of his Note on the work and organisation of the Provincial Survey of Burma, the Director-General of Archæology raises the question of white-washing the interior rooms of the Palace. The Zetawunzaung has now been painted red. It is not an interior room but was white-washed in Mindon Min's time, the white colour ranking above gold or red. The red paint, which has been restored, is, therefore, in accordance with ancient Burmese custom. With the single exception of an interior room in the apartments of Queen Sinbyumayin, which has been painted red, all the others have been properly white-washed. The Public Works Department has been asked to rectify this departure from custom

in the course of the next annual repairs. The principle adopted by the Burmese King appears to be that, where there are two ceilings each supported by four pillars of equal length(ကုံးဝဆိုင်), and separated from each other by a partition, the interior room containing the second ceiling should be white-washed. The white colour not only affords light and is conducive of economy, but also indicates, in an unmistakable manner, the sovereignty of its occupant. The observance of this principle by the Public Works Department would ensure the maintenance of this ancient custom in respect of white-washing the interior rooms of Burmese palaces and monasteries.

A novel principle was introduced in the conservation of the Thudama and Patan *zayats* at the foot of the Mandalay hill. The former is the Convocation Hall of the Buddhist monks, and is also used as the place of meeting of the Consistory or Spiritual Court of the Thathanabaing or Buddhist Archbishop. The latter is a Buddhist Ordination Hall. These two structures are buildings, which every Burmese King was bound to erect in every new capital, and are very fine specimens of Buddhist architecture. The Local Government has decided to grant a subsidy of Rs. 6,000, provided that the Burmese *ex*-Ministers, headed by the Kinwun Mingyi, C.S.I., undertake to collect subscriptions from the Burmese community, and that the work of restoration is supervised jointly by them and the Thathanabaing.

Beside the local museums at Pagan and Mandalay, it has been deemed advisable to promote the establishment of a third within the precincts of the Shwetaza Pagoda at Shwebo, and to contribute Rs. 500 towards its construction. In the proposed museum will be deposited the relics found in the Shwebawgyun Pagoda in December 1902, together with others which may hereafter be found in ruined shrines in the neighbourhood. Valuable relics may be found by demolishing the small pagodas in disrepair near the Shwetaza Pagoda, as well as others near the European cemetery. While serving as a repository for relics, the museum will also be used as a place of custody of the Thihadaw image, which is now kept in the Shwekyimyin Pagoda at Mandalay. The image is covered thickly with gold and belongs to the Thihadaw Pagoda, which is situated a few miles to the north of Kyaukmyaung, and whose annual festival takes place in March of each year. An inscription shed will be added as an annexe to the museum. Old bricks obtained by dismantling pagodas in disrepair will be used in constructing the buildings and the total cost will probably be Rs. 3,000.

The plan and design of the museum should be in harmony with its surroundings; and I have suggested to the Trustees of the Shwetaza Pagoda that an architect should be deputed to Pagan to prepare a plan and design on the model of the Ananda Pagoda. There should be a throne or pedestal in the middle of the building, on which the Thihadaw image should be deposited, and over the image there should be a canopy of a *naga*, made of the huge silver Buddha-pad, which is lying in a battered and dilapidated condition among the relics in the Shwetaza Pagoda. The Trustees proposed to melt down the silver and turn it into an image or a small pagoda; but I succeeded in dissuading them from this view. We have already a very large number of images and pagodas, and they do not require to be perpetuated to an unlimited extent; but the custom of having canopies of *nagas* is dying out, and it should be resuscitated and fostered. The Trustees have agreed to locate the museum to the north-east of the Shwetaza Pagoda. In order to secure necessary space, a number of small pagodas will have to be demolished.

In March 1905, I inspected the Archæological buildings at Pagan. On the ground floor of the Thatbyinnyu Pagoda I found *soorkee* powder and broken brick lying in heaps. They should be removed elsewhere. The two figures of *nats* at the entrance have not yet been improved, as suggested by me. Only two of the images of Buddha have had their features painted; the others have merely been white-washed. On this pagoda glazed drainage pipes might be used with advantage. On the western face of the second storey there are cracks in the wall and archway which should be grouted. Outside the building, a low parapet wall runs round it. Its height is not uniform: in some places it is 3 feet high, while in others, it is only 2½ feet high. In order to keep out cattle effectually, the height of the wall should be 3 feet throughout its length.

The brick plinth, on which the Shwegugyi Pagoda stands, should be plastered so as to make it water-tight. On the platform, outside the entrance, there are four posts, which were, at one time, used in pounding *soorkee*. They should be removed. The finial of the staircase leading to the platform should be in the customary form of a banyan leaf. The present style is quite unprecedented in Burmese architecture. The masonry pillars at the top of the staircase are irregular and inartistic. Pictures in charcoal have been scribbled on the walls under the vaulted dome, which should have been white-washed. On the second storey, rain-water had accumulated in the front verandah at the time of my visit on the 23rd March. The level of the verandah should be sloped properly so as to admit of rain-water running off easily, and drainage holes should be provided. Here also I would recommend the use of glazed pipes and the placing under them of Pakangyi stones.

On the ground floor of the Gawdawpalin Pagoda, were lying small heaps of *chunam* and broken brick, which should be removed elsewhere. The edges of the steps leading from the first to the second storey have been broken off. The plaster used requires more lime and cement. Rain water falls on the staircase through three drainage holes, which should be stopped at once. On a former occasion, I recommended the use of glazed drainage pipes, and the placing of a Pakangyi stone under each pipe to protect the masonry. I found that my suggestion had not been adopted. The edges of the steps of the staircase on the second storey have also peeled off because of the bad plaster used.

I inspected the Nanpaya Temple on the 16th March. A photograph was taken of the building before it was restored. On comparing it with the building, as now restored, I found that the two lines of moulding round the base of the plinth had completely disappeared. The unauthorised defacement of one of the distinctive features of the building is to be deplored. The edging of the old plaster has not been carefully carried out: there are still two big patches of broken plaster, unedged, on the right side of the entrance, and in a niche on the right side of the interior aisle. The new plaster used is not sufficiently adhesive: it has peeled off in some places. There should have been more lime and cement in its composition. In paragraph 65 of his Note, dated the 15th July 1904, the Director-General of Archæology laid down definite instructions regarding the conservation of the Nanpaya Temple; but I found that these instructions had not been fully carried out.

The restoration of the Bidagattaik or Old Museum building is not quite satisfactory. The new triple roofs are not only ungraceful, but are not in harmony with their surroundings. There are models in the neighbourhood, and they should have been copied. The ground plinth on the southern and eastern sides of the building is still low: it should have been raised. The edging of the plaster has not yet been completed on the exterior of the northern and western walls. On the eastern face three arches over windows have been restored without any mouldings. An exact replica of the mouldings could easily have been made from the other arches in the same building. Near the entrance there are two brick pillars on which no pointing has been attempted. Nor is there any pointing in the western interior room.

At the suggestion of the Director-General of Archæology, the fragments of three out of the ten stones of the Kalyani Inscriptions at Pegu were pieced together. The language of these three stones is Pali, and the work was satisfactorily done by the clerks of the Department. The remaining seven stones are in Talaing; and, at present, no Talaing scholar is available to undertake the work.

The Old Portuguese Church at Syriam enjoys the unique distinction of being the only Christian building conserved by Government. All trees and vegetation found growing on the walls and within the enclosed ground were removed. In order to prevent the entry of rain-water into the cracks and fissures, the tops of the walls were levelled, dressed, and plastered with cement. The big cracks in the arches were repaired with brick and cement mortar, and the small crevices were grouted with cement concrete. The roots of the *pipal* trees on the walls were sawn off carefully and removed, and their revival was prevented by the

application of the scrub eradicator, a special chemical compound sold by Messrs. John Fleming and Company of Bombay. The cost of the whole work amounted to Rs. 679.

SECTION VII.

Notice of subordinates and their work, and of changes in personnel.

There were no changes in *personnel*. My Burmese clerks continued to give satisfaction. Maung Pe, second writer, received the personal commendation of the Director-General of Archæology for his efforts in stocking the Pagan Museum with interesting exhibits. Babu S. N. Roy, Architectural Surveyor, reverts, at his own request, to the Public Works Department, in June next. He displayed much intelligence and zeal in his work, especially in the excavations carried out at Halingyi and Kôkkogwa. I am sorry to lose him. With effect from the 1st August 1904, an English copyist was appointed, and much relief was afforded to my office.

SECOND PART

SECTION I.

Full account of works of restoration and preservation of important buildings and sites, of excavations and fresh discoveries.

Halingyi is ten miles to the south-west of Shwebo town. It has hot springs and is the centre of a salt industry. It is redolent of traditions about the Pyumin and Pyônmin, but possesses no reliable historical record either on stone or palm-leaf. The Pyu are, doubtless, the P'iao of Chinese history, and may be identified with the Shans of the present day; and the Pyôn (Prohm—Brohm—Brahman) were the Brahmanical or Aryan colonists of the Gangetic valley, who overflowed into Burma during the process of their territorial expansion. Nor are the buildings of ancient date; and, as a last resort, excavation had to be undertaken. The only glimmering of history that is available is that 799 Kings ruled over Halingyi, whose classic name is Hanthanagara (Hamsanagara), and that Karabaw was the founder of the dynasty. On such a slender basis no historical fabric of any value could be raised.

The physical configuration of a country exercises an important influence upon its destiny. The decadence of Halingyi appears to be partly due to the shifting of the bed of the river Mu, which now enters the Irrawaddy near Myinmu below Sagaing. Formerly it joined the main stream at Thitseingyi, which is now separated from the Mu by a chain of lakes and a plain of low-lying alluvial land. To the south-west of Halingyi, too, there is a series of lakes connecting that locality with the same river. Commerce was, in those remote days, as it still is, the life-blood of nations; and the deviation of the course of the Mu river must have adversely affected the prosperity of Halingyi; but how and when that deviation took place there is neither any written record nor oral tradition.

That Halingyi was a flourishing place, some centuries ago, is evidenced by the big tamarind trees found between it and Ngapio. By actual measurement, two of them were found to be 24½ and 18 feet in circumference respectively. Tamarind trees of similar dimensions have been found at Pagan, and they are said to have been planted in 1059 A.D.

In December 1904, a villager brought me a huge brick, whose dimensions are as follows:—

	Inches.
Length	20
Breadth	6
Thickness	3

He informed me that a little to the north of Halingyi, the traces of a moat and city walls might still be seen. I determined to explore the ancient site and, when I revisited the place in February 1905, brought with me my Architectural Surveyor, Babu S. N. Roy. Three plans prepared by him are annexed hereto,

namely, (i) Plan of Halingyi, (ii) Plan of Kalagôn, and (iii) Plan of Payagôn or ruins of what is supposed to be a pagoda. They will, in some measure, elucidate my report on the subject. The ancient city of Halingyi is indicated by A B C D on the first plan. There are now no villages within the city walls, and the land is partially cultivated. The locality is singularly devoid of ruined pagodas; for the Tawyagu on the western wall is a pagoda of comparatively modern construction, and Payagôn, which is to the south of the palace, marked E F G H, may not be the site of a pagoda. The salt industry, which requires large quantities of fuel, has caused the denudation of vegetation, and no big trees are found. Traces of a moat are clearly visible on the northern, eastern, and western faces. The city is rectangular in form, and measures about 9,600 feet from north to south, and about 5,800 feet from east to west. Nowhere do the walls remain standing; the bricks are strewn about on the level of the natural ground; and judging by the area covered by the broken bricks, the breadth of the walls would appear to be about 16 feet. Breaches in the walls and heaps of bricks at regular intervals mark the places where the gates stood at one time.

Not quite in the centre of the city, but a little close to its south-eastern corner, lies an enclosed space marked E F G H, and measuring about 1,400 feet square, which is supposed to be the site of the palace. Here, too, the walls, which appear to have been about 8 feet thick, have been completely razed to the ground. Portions of the eastern wall and the whole of the western appear to have been washed away. The site of the palace is not perfectly level: there is a low depression on the northern and southern faces and the ground slopes away at a gradient of from 20 to 25 feet from east to west. Further, the north-western corner of the city walls appears to have been completely washed away by an inrush of water flowing along the level of the low ground.

The above facts seem to indicate that Halingyi, whenever it might have existed, was not a stronghold of Buddhism and that its destruction was due to a seismic convulsion. Water charged with sulphur and salt still bubbles out of hot springs close to the southern wall of the city, which was breached at two places to admit of the overflow of water; and the dry nullah, which intersects the city almost diagonally, must have been filled with water at one time. The breach at P must also have been due to an erosion by water, which extended to the east of Payagôn.

Buddhist cities always face towards the sun: but Halingyi, like Hindu and Chinese capitals, appears to face towards the south. The villagers, who cultivated the fields within the city walls, are said to find, from time to time, objects of antiquarian value, as gold and silver coins, bronze figures, ornaments, &c.; but these were disposed of to others, or melted down for the sake of the metal. A few of the coins and ornaments were preserved to adorn the necks of children, and being antique objects, are supposed to be conducive to longevity. With the help of the village headman, I procured two silver coins and two gold ornaments. The coins are of equal size, and are about seven-eighths of an inch in diameter, and in thickness about one-third of that of a 2-anna piece. Their obverse face appears to represent the *Dharmachakra* and the reverse the Buddhist *trisula*. These coins were probably brought over to Halingyi by Indian Buddhist immigrants from Gangetic India. One of the ornaments is shaped like the head of an axe, and the villagers believe it to be one of Indra's thunderbolts. It is seven-eighths of an inch long and three-sixteenths of an inch wide at its broadest part. The second ornament is hexagonal in shape, each face measuring about one-eighth of an inch; and there is a hole in the centre for stringing it with thread. These ornaments are of exquisite proportion and fine workmanship, and display a degree of finish and skill, which is one of the invariable concomitants of refinement and culture, which constitute our idea of civilisation.

Two other finds have to be recorded. One is the lotus-shaped bowl of an earthernware tobacco pipe. The ornamentation and the floral design are geometrically correct, and the material used is finely baked clay. The last find is the most important. It is an inscription in the *devanâgarî* character, which is the first of its kind ever found in Burma. The language may not be Sanskrit: it may be Assamese or Manipurian; but the script appears to have an affinity to the Gupta character. Mr. Venkayya, Government Epigraphist, Madras, to whom an estamp-

age was sent, expressed his inability to decipher it; so I have submitted two estampages to the Director-General of Archæology with the suggestion that they might be forwarded to Dr. Hultzsch and Dr. Vögel for favour of decipherment. I have also suggested that the Tables of Alphabet attached to Cunningham's Inscriptionum Indicarum, Volume I, and to Part III, Volume I, of Anecdota Oxoniensia (Aryan Series), will probably afford some clue in reading the inscription.

The lithic record was found, most accidentally, by a cartman, who was digging for road-metal and stone, required by the Public Works Department. It was found a little to the south of the south-eastern corner of Halingyi city and the spot is shown on the plan.

The excavations lasted from the 8th to the 15th February 1905, and were made at the following places: (i) Kalagôn; (ii) Payagôn; (iii) Palace site; (iv) a *pôngyi's* tomb near the Tawya-gu Pagoda; (v) three ruined pagodas to the south-west of the Nagayôn tank; (vi) a spot on the west bank of the Nagayôn tank, where the Sanskrit inscription was found; (vii) a dry nullah close to the western wall of the palace; (viii) Kaladaik at the south-eastern corner of the city; (ix) an ancient well near the south-western corner of the palace enclosure; (x) an ancient tank just outside the northern wall of the palace.

It must be premised, at the outset, that the excavations were singularly devoid of results of antiquarian value, and that there was no better guide for the selection of spots for excavation than oral tradition or the statements of aged persons.

Kalagôn was the first place selected for excavation. It is a small knoll situated close to the southern wall of Halingyi City, and measuring about 300 feet in length and 200 in breadth. As its name indicates, it is supposed to be the abode of the "Kalas" or Indians; but it is now used as a cattle-pen. Excavation was made at seven spots indicated by A, B, C, D, E, F, G on the Plan of Kalagôn. A is the highest point and B the lowest. At each place, a trench about six feet long, two feet wide, and four feet deep was dug; but nothing was found. Some years ago, a Burmese villager dreamt that some treasure had been buried at C. He dug about $2 \times 2 \times 2\frac{1}{2}$ feet; but his exertions were not rewarded. At his suggestion, a shaft of $3 \times 3 \times 3\frac{1}{2}$ feet was sunk, and some bricks, forming apparently the foundation of a wall, were found. The bricks were well-burnt and well laid, and each of them measured $18 \times 9 \times 2\frac{1}{2}$ inches. In a line due west of C, D was selected. After removing earth about a foot deep, well-laid bricks, which appear to be the continuation of the foundation at C, were found. At E, a human skull and bones were found at a depth of two feet nine inches. The digging was continued down to a depth of seven feet; but nothing else was found. The skull and bones appear to belong to a person of 25 or 30 years of age, who was buried about half a century ago. At F, some broken bricks were found at a depth of 3 feet. An old villager pointed out G as the spot where his father found a brick wall some forty years ago. Here, the ground was dug to a depth of 5 feet; but nothing was found.

My attention was then turned to Payagôn, or a mound containing the ruins of what is supposed to be a pagoda, which is situated about midway between the southern wall of the palace and that of the city. A shaft about 4 feet in diameter was found right in the centre of the mound. It is said to have been made about a hundred years ago by Burmese officials, who were in search of treasure. It appears that, on that occasion, a mighty storm arose, and heavy rain fell, and the treasure-hunters were frightened and fled. After digging about a foot deep, I discovered the remains of a building measuring 36 feet square. The walls are four feet thick, and each of the doorways measures 4 feet 3 inches. The ground floor was reached at a depth of 2 feet 3 inches, and the bottom of the foundation wall at a further depth of 1 foot 3 inches (*vide* Plan of Payagôn). The bricks are well-burnt and well-laid, and each of them measures $18 \times 9 \times 2\frac{1}{2}$ inches. Assuming that the building was a Buddhist temple, and judging by the structural plan of similar temples at Pagan, I considered that an image of Buddha would be enthroned in the centre facing the east, and that the relic-chamber would be somewhere between the centre of the building and its western door. Acting on this presumption, I had the spot dug to a depth of 7 feet. Huge boulders of stone without any admixture of brick were found, and no signs were discovered of any image or relic-chamber.

The place next excavated was the Nandawya or the Palace site, situated about the centre of the Palace enclosure. Three shafts were sunk 100 feet apart from each other, and the remains of a brick wall, measuring 8 feet wide, were found.

A *pôngyi's* tomb built of brick and plaster stood near the Tawyagu Pagoda, which is situated on the western wall of the city. I was under the impression that something might be found by breaking into it. I was sorely disappointed as nothing was found in spite of the sacrilege committed.

A little to the north-west of the Palace site, a spot where a dry nullah intersects the western wall of the Palace enclosure, was pointed out to me as the place where, ten years ago, a cultivator found an iron rod about 18 inches long, and bronze figures of elephants, horses, bulls, and serpents, which were filled with medicinal or alchemical ashes. I asked to see some of the figures, but was told that all had been melted down for the sake of the metal. The site is supposed to be that of a Hindu temple, and I decided to have it excavated. On digging to a depth of a foot, small pieces of oxidised iron and copper were found. The shaft was continued to a further depth of 3½ feet, but nothing else was found.

There are three ruined pagodas to the south of the Nagayôn tank, near one of which a Burmese inscription of the 12th century A.D. was found in December last. It was expected that the excavation of these three mounds would yield interesting results; but the expectation was not realised in any way. The relic-chambers were found, but they had all been rifled before.

When the Sanskrit inscription referred to above was found, my hopes were somewhat revived, and I made earnest enquiries as to its locality, &c. There, a trench about 6½ feet deep was dug; nothing except stones and sand was found. The inscription is incised, not on any prepared stone, but on the rough and natural surface of a boulder.

At the south-eastern corner of the city walls, stand the remains of a ruined building called Kaladaik or the masonry residence of the Indians. It is a square building, the foundation of whose northern and eastern walls still exists. Shafts to a depth of 6 and 6½ feet respectively were sunk at two places. Nothing was found.

Two items have still to be added to the melancholy record of failure and disappointment. These are a well to the south-west of the Palace site, and a tank to its north. Stories are told of the regalia, crown jewels, &c., having been thrown into them. The well is 3 feet 4½ inches in diameter and 8½ feet deep. It was dry. It was dug to a depth of 8½ feet. Nothing was found. The tank is now represented by a slight depression with no well defined banks. At the lowest point in its bed, which was quite dry, a pit measuring $8 \times 5 \times 6\frac{1}{2}$ feet was dug. Nothing was found.

In his Note, dated the 15th July 1904, on the work of the Burma Survey, the Director-General of Archæology writes:—

"The Damayangyi is the biggest building at Pagan. About 200 hundred years ago, a *pôngyi*, who was an alchemist, established his laboratory here, and is said to have succeeded in transmuting the baser metals into gold. Heaps of ashes, as if from a forge, are still pointed out to the visitor in the corridors, and people say that small grains of gold can be recovered by washing them. The explanation of all this seems to be, that the *pôngyi* penetrated into the relic-chamber and melted down the gold, which he found inside it. The main and intermediate entrances to the central chamber were afterwards bricked up—by the *pôngyi* it is said—and one of these might now be opened in order to see if there is anything of interest within."

The pagoda was built in 1170 A.D. by King Narathu, who was also called the "Kalagyamin" or the "King killed by the *kalas*". While the construction of the pagoda was in progress, the King was assassinated by some *kalas*, who were probably natives of Chittagong, and it was never completed. As will be seen from the annexed plan, the base of the pagoda consists of a huge block of masonry measuring 96 feet square, which is surrounded by two corridors each measuring 9 feet in width. There are four main entrances facing the cardinal points, and also intermediate passages joining the two corridors. The passages marked red in the plan are found to be bricked up, but not up to the level of the soffit, leaving a narrow opening throughout the length of the inner corridor. The central block of masonry appears to have been left quite intact, but the location

of the relic-chamber cannot be determined. In this instance, the oral tradition regarding the vandalism of the *pôngyi* appears to be falsified by the actual examination of the interior of the pagoda.

The account relating to the excavation in the City of Peikthano in the Magwe district is reserved for the Archæological Annual issued by the Director-General of Archæology.

SECTION II.

The epigraphical, numismatic, exploratory and other works of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is required to subjects on which special reports have been contributed to the General Archæological Report.)

To the General Archæological Report, articles on the following subjects were contributed :—

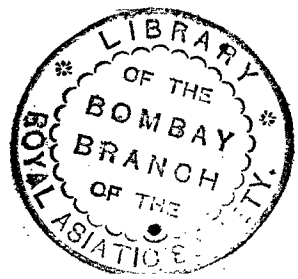
(*a*) The Queen's Golden Monastery, Mandalay ;
(*b*) The *pyatthats* or spires on the walls of Fort Dufferin, Mandalay ;
(*c*) The Pagodas at Pagan ;
(*d*) Excavation at Pagan ; and
(*e*) Relics found at Shwebo.

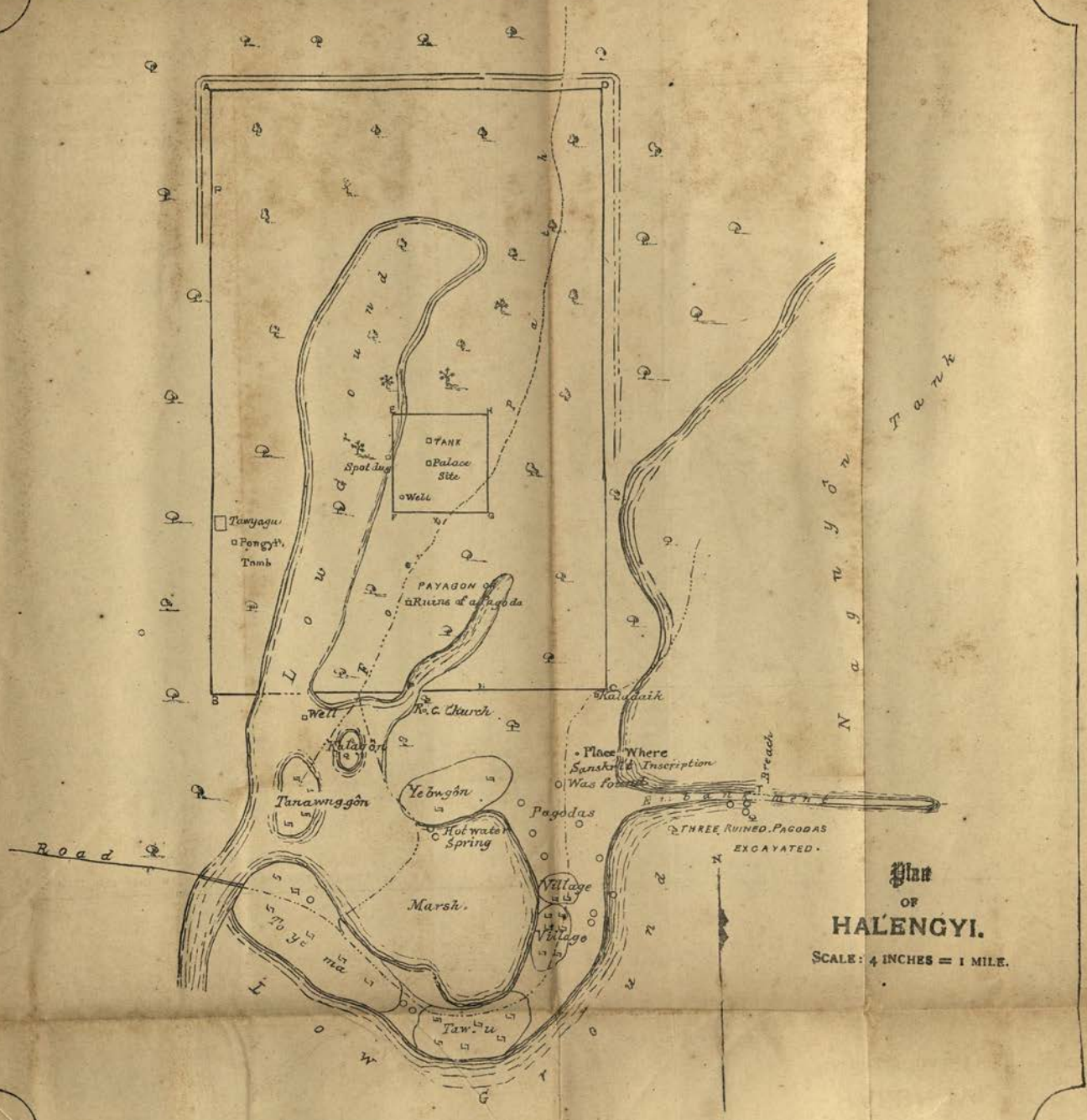
For the Superintendent, Gazetteer Revision, Burma, the following work was done :—

(*a*) A note on Taikkala ;
(*b*) Checking of a Gazetteer article on Mandalay.

Under "Archæological finds" there is quite a variety of matters to record. The Deputy Commissioner, Myingyan, forwarded, for examination and report, twelve pieces of metal found underground at Sudi village, Pagan township. They were examined by the Chemical Examiner, who found eleven of them to be pure lead, and the twelfth to be an alloy of lead and copper with a little tin. The Township Officer Maung Tin, A.T.M., is probably correct in thinking that these metallic pieces were used as money in ancient times. The piece marked "No. 12" was certainly used as such ; and the pieces of lead might have been, at one time, covered with an amalgam of mercury, which has disappeared completely through lapse of time. Dr. J. Ph. Vögel, Superintendent, Archæological Survey, Punjab and United Provinces Circle, sent an estampage of an inscription found on the stone enclosure of the hot spring at Basisht (Kultu). It was found to be an invocation to Râma in Telegu. Dr. Vögel was informed accordingly, and a suggestion was made that an impression of the inscription might be sent to Mr. V. Venkayya, Government Epigraphist, Madras, for decipherment. The same officer consulted me about the identification of the three attendant figures, two of which wear the dress of *bhikkhus*, and the third that of an *upasaka*, which were found in front of the couch of a colossal recumbent image of Gautama Buddha at Kasia, as well as about that of a standing figure of a Buddha with the right hand raised towards the shoulder, and the palm of the hand turned out. I replied that the first two figures represented Ananda and Anuruddha, cousins and servitors of Gautama, who were in constant attendance on him ; and that the third represented Jîvaka, the celebrated doctor, who attended him during his last moments. Further, I identified the standing figure in question with that of Dipankara, at whose feet Gautama, during his birth as Sumedhâ, received the assurance of attaining Buddhahood. The Deputy Commissioner, Pakôkku, forwarded four out of 27 pieces of silver found in a small stream called the Chichidôn Chauk, about 2 miles west of the Tabingan village, Seikpyu township, Pauk subdivision, Pakôkku district. The Deputy Commissioner was informed that the pieces of silver possessed no historical or numismatic interest, and that the surmise of the Subdivisional Officer that they were used for decorating a *pôngyi's* coffin was correct. The Conservator of Forests, Tenasserim Circle, forwarded an extract from the diary of the Divisional Forest Officer, Shwegyin, for week ending 22nd January 1905, relating to the finding, near Nyaungbinyin village, of a mound and a large flat

rock, on which was a Burmese inscription half worn away. The Burmans in the neighbourhood are unable to decipher the inscription, but say that there is a large sum of money buried under the stone. The village referred to is near Kyungyi-sakan in the drainage of the Yenwè *chaung*, which is to the west or north-west of Wainggyi. Babu Rakhal Das Banerji, Archæological Student, Bengal circle sent a photograph of a slab of stone inscribed with Chinese letters, which was found in the garden-house of a native gentleman at Barrackpur, near Calcutta. He was informed that the stone referred to was a Chinese Tombstone "erected to the memory of Fu Chi Lung, a native of Hongkong, who died in his 68th year in the spring of the 23rd year of the reign of Emperor Taokuang of the Tach'ing dynasty" (corresponding with the year 1843 A.D.).


LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY



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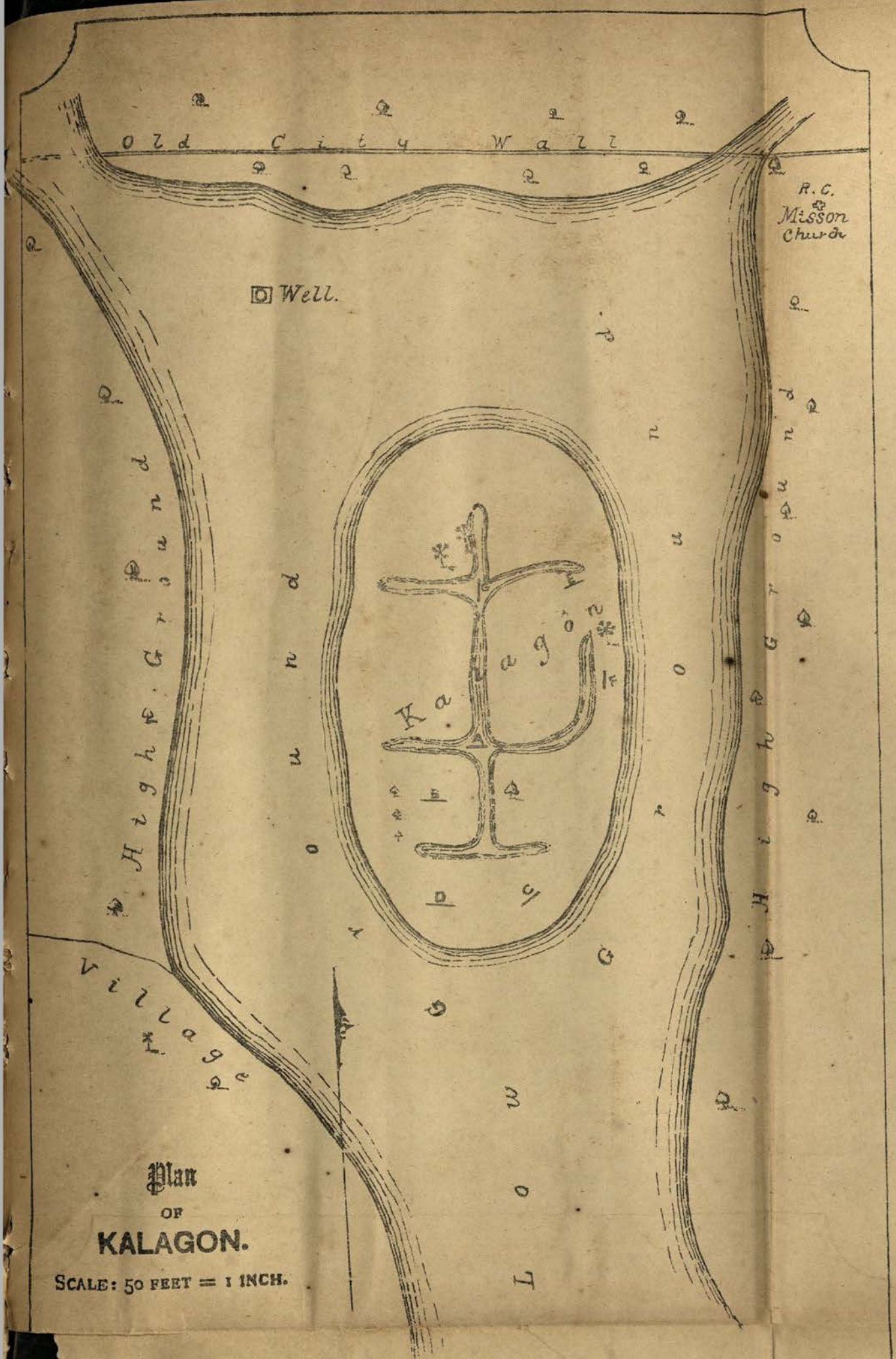

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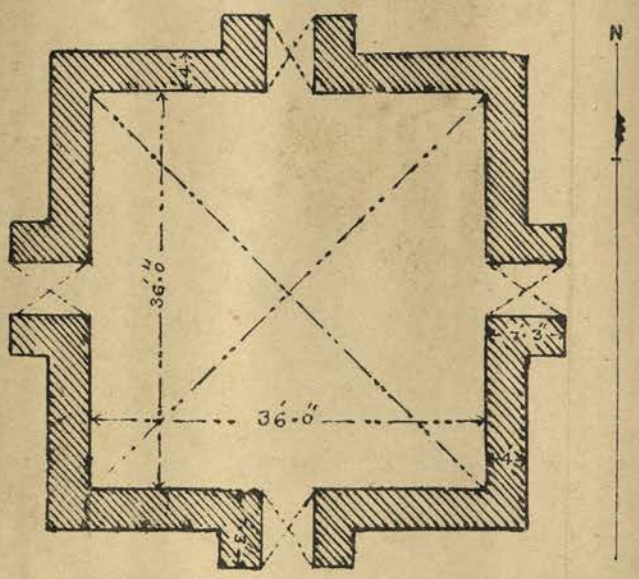
Plan
OF
PAYAGON OR RUINS OF A PAGODA.

SCALE: 16 FEET = 1 INCH.



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Plan
OF
DAMAYANGYI.
AT
PAGAN.

SCALE: 30 FEET = 1 INCH.

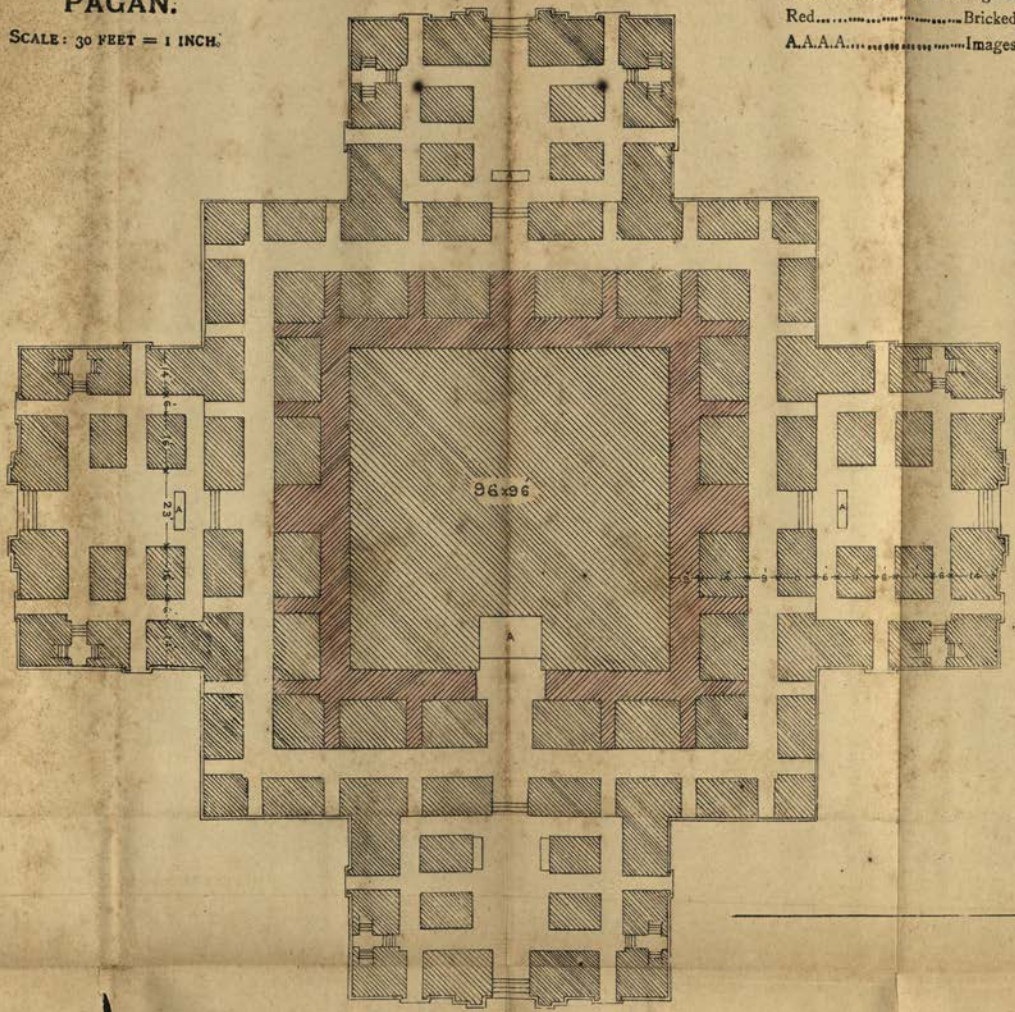
REFERENCES.

NOTE.—

Black.....Original.

Red.....Bricked up by a Pôngyi.

A.A.A.A.....Images of Buddha.



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APPENDIX A.

List of Buildings of Archæological, Historical or Architectural interest to be maintained by the Public Works Department (1902-03).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archæologist.
1	2	3	4	5	6	7
1	Mandalay...	Mandalay...	Mandalay...	Fort ...	The Palace and *Pyatthats* on the walls of Fort Dufferin.	The Mandalay Palace was removed from Amarapura in 1859. It was originally built by Shwebomin in 1845. Its architecture is unique and is derived mainly from Nipal and Magadha through Assam and Manipur.
2	Do. ...	Do. ...	Do. ...	Tomb ...	Tomb of King Mindôn.	King Mindôn died in 1878. He was the 10th of the Alompra dynasty, which was founded in 1753. Before he died, he left instructions that his body should be buried and not cremated, thus violating the time-honoured custom of burning the dead bodies of the members of the Royal family. The mausoleum erected over his remains within the Palace stockade is a fine piece of work in glass mosaic.
3	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of Queen Sinbyumayin.	Sinbyumayin was the second Queen of Mindôn and mother-in-law of Thibaw. She died at Rangoon in 1900, and her body was permitted to be buried near Mindôn's tomb.
4	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of Mèdawgyi.	Mèdawgyi was the mother-in-law of Mindôn. She died in 1874.
5	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of Nanmadawgyi.	Nanmadawgyi was the chief Queen of Mindôn. She died in 1876 and was buried in the Palace stockade. Her tomb was the third erected within the sacred precincts of the Palace.
6	Do. ...	Do. ...	Do. ...	Monastery	Myadaung Kyaung or Queen's Monastery.	This monastery was built in 1885 by Supayalat, Queen of King Thibaw. It is a very fine specimen of Burmese architecture, and, for that reason, its conservation was ordered by Lord Curzon in December 1901.
7	Do. ...	Do. ...	Amarapura	Tomb ...	Tomb of King Bodawpaya.	King Bodawpaya reigned from 1781 to 1819, *i.e.*, for 38 years. His body was burnt on the site of the so-called "tomb," and the ashes were placed in a velvet bag and thrown into the river Irrawaddy.
8	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of King Bagyidaw.	Bagyidaw was a grandson of Bodawpaya. He reigned from 1819 to 1837. His body was cremated on the site of his "tomb" and the ashes were thrown into the river Irrawaddy.
9	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of King Shwebomin.	Shwebomin was the father of Kings Pagan and Mindôn, and reigned from 1837 to 1846. His body was cremated on the site of his "tomb" and the ashes were thrown into the river Irrawaddy.

APPENDIX A—continued.

List of Buildings of Archæological, Historical or Architectural interest to be maintained by the Public Works Department (1902-03).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archæologist.
1	2	3	4	5	6	7
10	Shwebo ...	Shwebo ...	Shwebo ...	Tomb ...	Tomb of King Alaungpaya.	This King's name is also written Alompra. He founded the last dynasty of Burma, and reigned from 1753 to 1760. During his invasion of Siam he died at Kinywa in the Thatôn district. His body was carried back to Shwebo and burnt within the city walls.
11	Myingyan...	Pagan ...	Pagan ...	Pagoda ...	Ananda Pagoda...	This pagoda was built by Kyanzittha in 1090A.D. It contains stone sculptures of exquisite workmanship, representing scenes in Gotama Buddha's life, and terra-cotta tiles, representing scenes in the *Jâtakas* or previous existences of Buddha. It enshrines the images of the four Buddhas of the present world-cycle, and also an image of Kyanzittha, its founder. Its plan, which is in the form of a Greek cross, and its architecture, which recalls the days of Jainism, are unique.
12	Do. ...	Do. ...	Do. ...	Do. ...	Manuha temple ...	This temple is situated at Myinpagan, which is about two miles to the south of Pagan. It was built by Manuha, the last of the Talaing Kings, in 1059 A.D. It contains a recumbent image of gigantic proportions representing Buddha in the act of entering Nirvâna.
13	Do. ...	Do. ...	Do. ...	Do. ...	Gawdawpalin Pagoda.	The Gawdawpalin pagoda was built by King Narapatisithu, who reigned from 1174 to 1198A.D., in order to commemorate the ceremony of paying homage to the *manes* of his ancestors. Its history is recorded on a stone inscription.
14	Do. ...	Do. ...	Do. ...	Do ...	Thatbyinnyu Pagoda.	"Thatbyinnyu" signifies "Omniscience," and is one of the attributes of Buddha. The pagoda was built by King Alaungsithu in 1144 A.D., after the model of temples in Northern India. It has five storeys: the first and second were used as the residence of monks; images were kept on the third; the fourth was used as a library; and on the fifth was constructed a pagoda containing holy relics. The building is thus a combination of a *stûpa* and *vihâra*, and its history is recorded on its walls.
15	Do. ...	Do. ...	Do. ...	Do. ...	Shwegugyi Pagoda	Built by King Alaungsithu in 1141 A.D., after the model, it is said, of the "sleeping chamber" of Buddha. Its history is recorded on its walls and also, in Pâli, on a stone. The lithic inscription is celebrated for the style and elegance of its composition.

APPENDIX A—continued.

List of Buildings of Archæological, Historical or Architectural interest to be maintained by the Public Works Department (1902-03).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archæologist.
1	2	3	4	5	6	7
16	Minbu ...	Minbu ...	Minbu ...	Pagodas and *Nat* Shrines.	(*a*) Chanthagyi Pagoda. (*b*) Sudaungbyi Pagoda. (*c*) Shwetaza Pagoda. (*a*) Maung Yin Byo *Nat* Shrine. (*b*) Ywadawyin *Nat* Shrine.	Since 1892, an annual expenditure of Rs. 100 has been incurred by the Public Works Department on the repairs of these buildings. The same amount supplemented by local subscriptions will continue to be spent through the agency of the local elders, who are under the control of the Deputy Commissioner, Minbu. Of these buildings, the Chanthagyi pagoda only has any historical record. It was built by Mohnyinmindaya, King of Ava, in 1426, in order to commemorate his union with Shin Bomè, the beautiful Queen of his predecessor, Kale-Kyedaungnyo, who had fled to Mansettawya for refuge. The *Nat* shrines appear to be dedicated to tutelary deities of the pre-Buddhistic type.
17	Pegu ...	Pegu ...	Pegu ...	Inscriptions	Kalyâni inscriptions.	The Kalyâni inscriptions are situated at Zaingganaing, the western suburb of the town of Pegu. When whole, their average dimensions were about 7 feet high, 4 feet 2 inches wide, and 1 foot 3 inches thick. There are 70 lines of text to each face, and three letters to an inch. The language of the first three stones is Pâli, and that of the remaining seven is Talaing, being a translation of the Pâli text. These inscriptions were erected by Dhammaceti or Râmâdhipati, King of Pegu, in 1476 A.D., in commemoration of the consecration by Talaing monks, who had returned from Ceylon, of a *thein* or hall for the proper ordination of Buddhist monks in Burma.
18	Hanthawaddy.	Syriam ...	Syriam ...	Church ...	Old Portuguese Church	The church was erected, in 1749-50, by Monseigneur Nerini, the second Vicar Apostolic of Ava and Pegu and a member of the Barnabite Mission, which laboured in Pegu during the 18th century. The major part of the expenses of the erection was borne by Nicolas de Aguilar, a wealthy Armenian merchant. The form of the building is thus described by Monseigneur G. M. Percoto, Missionary to the Kingdoms of Ava and Pegu and Bishop of Massulis : "In plan it consisted of a single nave, ornamented with arches and columns both inside and out. Its dimensions were as follows:—Length 81, breadth 31, height 40 French feet. It was intended to have had a domed roof, but the arrival of the Coromandel workmen, who were sent for to construct it, was prevented by the war which arose, and the roof was therefore completed in another style. The whole building was a marvel to the Peguans, but what they more especially admired was a spiral stair-case going up inside the tower."
19	Sagaing ...	Sagaing ...	Sagaing ...	Inscription	Ywataung inscription shed.	The shed covering the inscription was constructed, in 1900, by the Executive Engineer, Shwebo, at the request of the Government Archæologist, and is situated near the European cemetery at Ywataung. The lettering of the inscription, which dates from the 14th century A.D., has been somewhat obliterated.

APPENDIX A—continued.

List of Buildings of Archæological, Historical or Architectural interest to be maintained by the Public Works Department (0903-04).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archæologist.
	2	3	4	5	6	7

Ni

APPENDIX A—continued.

List of Buildings of Archæological, Historical or Architectural interest to be maintained by the Public Works Department (1904-05).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archæologist.
1	2	3	4	5	6	7
1	Mandalay	Mandalay	Mandalay	Tomb ...	Mèdawgyi's Tomb (Laungshe Queen's).	The Laungshe *Mibaya* was a Queen of Mindôn and mother of *ex*-King Thibaw. She was of Shan extraction, being a descendant of a daughter of the *Sawbwa* of Thibaw (*Hsipaw*). As Queen-Dowager, she enjoyed some power and a White House was built for her. She died in 1881, that is, three years after the accession of her son.
2	Myingyan	Pagan ...	Nyaung-u	Cave temple	Kyaukku-Ônhmin	This building is situated two miles to the east of Nyaung-u and is a structure of unique architecture. It contains one inscription, frescoes, and six stone figures representing scenes in Buddha's life. The first chapter of Dr. Forchhammer's Report on Pagan describes this temple. It says "Narapatisithu erected only the upper two storeys in the 12th and Narasihapati the lateral terraces in the 13th centuries, but the lower seems to have existed before Anawrata (11th century). I believe the Kyaukku temple to be, like the Mahamuni shrine in Arakan, a remnant of North Indian Buddhism, which existed in Burma, before the introduction and establishment of the Southern Buddhist school from Ceylon and Pegu. The Kyaukku temple is often mentioned in Pagan history; it was the refuge of fugitive priests, Kings and nobles long after the conquest of Pagan by the Chinese and Shans. But all mention of it ceases with the death of the renowned Monk Ariyadhamma, who inhabited the cave temple till the year 998B.E. (1637A.D.). The temple is built against the precipitous side of a deep ravine. It was originally dedicated as the residence of the celebrated Pamsukulamahâthera by King Narapatisithu in 1188A.D."
3	Do. ...	Do. ...	Do. ...	Do. ...	Thamihwet-Ônhmin and Hmyathat-Ônhmin.	These structures are situated about half a mile to the south-east of Nyaung-u. They are subterranean passages which were used as residences by Buddhist monks in the almost torrid climate of Pagan. They are the Burmese counterpart of the cave temples of India. The Thamihwet Ônhmin is a cave formed by digging into the side of a hill, and contains a stone inscription, frescoes and an image of Buddha. The Hmyathat-Ônhmin contains a stone inscription, and its principal feature is a zigzag corridor running throughout its length. The second inscription, which was in the cave, but removed into the jail after the annexation, should be restored to its original position. It is now standing outside the jail. These caves were constructed about the beginning of the 13th century A.D. They were in a fairly good condition up to the time of the British annexation of Upper Burma, as pilgrims used to resort to them for sight seeing.
4	Mingyan ...	Pagan ...	Pagan ...	Pagoda ...	Mahâbodhi ...	This pagoda was built by Nandaungmya Min in 1198 A.D. after the model of the Temple at Buddha Gaya in Bengal, and is the only specimen of its class to be found in Burma.

APPENDIX A—continued.

List of Buildings of Archæological, Historical or Architectural interest to be maintained by the Public Works Department (1904-05).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archæologist.
1	2	3	4	5	6	7
5	Myingyan...	Pagan ...	Pagan ...	Pagoda ...	Mingalazedi ...	This pagoda was built by Tayôkpyemin in 1241A.D. and is noted for its beautiful terra-cotta tiles. It indicates the high water-mark of Burmese religious architecture, because it was constructed a few decades before the subversion of the Pagan Empire by the Mongols.
6	Do. ...	Do. ...	Do. ...	Do. ...	Bupaya pagoda ...	This pagoda was built by Pyusawdi, the third King of Pagan, who reigned in 168—243 A.D. on a spot where, according to tradition, grew a gigantic Bu or gourd creeper. Its luxuriant and persistent growth proved a serious obstacle to the extension of the cultivation of cereals in those days, and its complete eradication was ascribed to the efforts of Pyusawdi, who subsequently became the son-in-law and heir of King Thamôkdayit, the founder of Pagan. To commemorate the event, the pagoda was built by Pyusawdi. It has been repaired and renovated by successive kings. It stands on the river bank at Pagan, and is a conspicuous object and landmark to navigators on the Irrawaddy.
7	Do. ...	Do. ...	Taungbi ...	Library ...	Bidagat Taik ...	This brick building was erected about 200 years ago and was used as a library. Its inner and outer walls are covered with frescoes illustrating the manners, customs, and dresses of a bygone age.
8	Do. ...	Do. ...	Minnanthu	Pagoda ...	Sulamani pagoda	It is situated about 4 miles to the south-east of Nyaung-u and contains frescoes, writings on the walls, and two stone inscriptions. It was built by Narapatisithu in 1183 A.D., and resembles the Thatbyinnyu Pagoda in plan.
9	Do. ...	Do. ...	Pwazaw ...	Do. ...	Damayazika ...	This pagoda was built by King Narapatisithu in 1196 A.D. It is pentagonal at the base, and is decorated with beautiful terra-cotta tiles. It has mural writings and inscriptions.
10	Do. ...	Do. ...	Myinpagan	Stone Temple.	Nan Paya ...	This building, which is a small structure of exquisite proportion, is situated about two miles to the south of Pagan, and close to the Manuha Temple. According to tradition, it was used as the palace of the Talaing King Manuha, when he built the temple in 1059 A.D. The Nan Paya contains specimens of fine sculpture on stone. The head of the Brahma is engraved on the pillars, which are adorned with floral designs.
11	Do. ...	Do. ...	Do. ...	Pagoda ...	Nagayôn Pagoda	This pagoda is situated at Myinpagan, about 2⅛ miles to the south of Pagan. It was constructed by Kyanzittha in 1064 A.D. Indian architects were employed. This building is the prototype of the Ananda Temple, and shows the evolution of the latter.
12	Do. ...	Do. ...	Thiyipyitsaya.	Do. ...	Lawkananda Pagoda.	Built by Nawrata, the hero-King of Burma, in 1059 A.D. A tooth-relic obtained from Ceylon was enshrined in it. The pagoda is an ancient land-mark, because near it were anchored all vessels from Ceylon, Arakan, and the Talaing country.

APPENDIX A—concluded

List of Buildings of Archæological, Historical or Architectural interest to be maintained by the Public Works Department (1904-05).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archæologist.
1	2	3	4	5	6	7
13	Mandalay...	Mandalay...	Mandalay...	Remains of a monastery.	The compound gates of Atumashi *Kyaung*.	The Atumashi *Kyaung* or Incomparable Monastery was built by Mindôn Min, in 1857, at a cost of about five lakhs of rupees. The building was of wood, covered with stucco on the outside, and its peculiar feature was its being surmounted by five graduated rectangular terraces instead of the customary *pyatthat*. In it was enshrined a huge image of Buddha of dimensions prescribed in the Buddhist scriptures. It was made of the silken clothes of the king covered with lacquer, and its forehead was adorned with a diamond weighing 32 *rattis*, which was presented to King Bodawpaya, about a century ago, by Mahânawrata, Governor of Arakan. In the building were deposited, in large teak boxes, four sets of the Tripitaka, and the monastery was entrusted to the care of the late Pakan *Sadaw*. During the troubles following the annexation of Upper Burma, the valuable diamond disappeared, and the whole building, together with its contents, was burnt in 1890. The carved compound gates, however, are in a good state of preservation, and it has been decided to conserve them.
14	Do. ...	Do. ...	Do. ...	Monastery	Shwenaindaw *Kyaung*.	Built by Thibaw, in 1880, mainly of materials obtained by dismantling the apartments occupied by Mindôn Min just before his death, at a cost of about one lakh and twenty thousand rupees. The whole building is heavily gilt and adorned with *kashi* or glass mosaic work. Its architecture compares very favourably with that of the Queen's Monastery in A Road.
15	Do. ...	Do. ...	Do. ...	Do. ...	Thudama *Kyaung*.	Built by Mindôn Min, in 1868, to be used as a refectory whenever ecclesiastical convocations were held in the Thudama *Zayat*. Some of the carvings are still in a fair state of preservation.
16	Do. ...	Amarapura	Amarapura	Do. ...	The Sangyaung, consisting of two buildings.	Built, in 1840, by the Chief Queen of Shwebo Min and her daughter. The latter became the Chief Queen of Mindôn Min. The Director-General of Archæology remarks: "They are older than the monasteries at Mandalay, and the style of their wood-carving is bolder. Glass panels, illustrating scenes in the *Jâtaka* stories, are let into the doors."
17	Do. ...	Do. ...	Do. ...	Remains of a Palace.	The remains of Bodawpaya's Palace.	Bodawpaya transferred his capital from Ava to Amarapura and built a new Palace in 1782. Its remains consist of two masonry buildings, namely, a *Pangôn* or Watch Tower, and a *Shwedaik* or Treasury.
18	Sagaing ...	Sagaing ...	Sagaing ...	Pagoda ...	Tupayôn Pagoda	Built by Narapati, King of Ava, in the 15th century. The Director-General of Archæology describes it as a "pagoda of very rare type in Burma and of peculiar architectural interest as marking a certain phase in the development of these structures." There are two valuable inscriptions near the pagoda.

APPENDIX B.

Works of Archæological, Historical or Architectural interest proposed by the Government Archæologist to be maintained by Government (1904-05).

Serial No.	District.	Name of work.	Remarks of Government Archæologist.
1	2	3	4
1	Pegu ...	Shwedaung Thein ...	The Director-General of Archæology recommends the conservation of this building in the following terms: "A little money might profitably be spent in conserving the *Shwedaung Thein* or Hall of Buddhist Ordination, near the railway station. It is a square building built of brick and stucco of the ordinary type. Each wall is pierced with a door, and the entrances are guarded by two pairs of griffons, the inner pair being rampant. There is no roof to the hall, and the outer face of the northern wall has no plaster on it, but the building seems never to have been completed in the first instance. All that is necessary for its conservation is the clearance of *débris* from the plinth, a few slight repairs to the griffons, and the approaching steps, and the strengthening of the falling stucco by edging it with cement. The tops of the walls should also be protected against the rain."
	Myingyan ...	Damayangyi Pagoda	Built in 1170 A.D. by King Narathu, who was also called the "Kalagyamin" or the "King killed by the Kalas." While the construction of the pagoda was in progress, the King was assassinated by some Kalas, who were probably natives of Chittagong, and it was never completed. Most of the arches and the major portion of the work are still sound. It is the biggest building of the kind in Burma, and attached to it are two inscriptions dated, respectively, 1205 and 1253 A.D. Its conservation is recommended by the Director-General of Archæology in the following terms: "The Damayangyi is the biggest building at Pagan. About 200 years ago, a *pôngyi*, who was an alchemist, established his laboratory here, and is said to have succeeded in transmuting the baser metals into gold. "In conserving the main building, the same general principle should be followed as in the case of other pagodas. Underpinning should be resorted to at the corners or wherever it is necessary, and the loose or fallen brickwork of some of the arches above the doorways or niches should be restored. There are structural cracks in the building caused by settlement in the foundations; but they are not serious and may be simply filled in with mortar, or brickwork. The holes where the natives have been excavating for treasure, should be closed up, and the brickwork generally should be maintained in its present condition as far as possible. In many instances, however, it will be necessary to dismantle brickwork, which is badly dilapidated. Our principle should be to cut away the unsound portions of the brickwork, and conserve the sound ones by making them water-tight. To rid the building of the bats with which it is infested, thorn bushes should be hung in the gateways. The roof is in too ruinous a condition to justify any work of repair being undertaken. It will be sufficient if it is made water-tight as far as that may be practicable. The steps on all sides of the building will require slight repairs, and, if a model is wanted, those in the interior of the side-aisles, which are in a good state of preservation, may be copied. Around the pagoda are two circuit walls, in the outer one of which are gaps, where cactus trees have grown. These trees may be left alone, but where no protection exists across the gaps, wooden fencing may be erected for keeping out the cattle. It is not necessary to repair the brick walls. The space between the outer walls and the platform should be cleared of jungle; but the *débris* lying about is altogether too extensive to be cleared away, and only such of it as is lying on the platform itself should be removed."
3	Myingyan ...	Ngakywè Nadaung Pagoda.	One of the five pagodas built by King Taungthugyi in the 10th century A.D., *i.e.*, to say, before Pagan fell under the influence of the Southern School of Buddhism. The Director-General of Archæology recommends its conservation in the following terms: "The small pagoda called Ngakywè Nadaung, covered with green glazed tiles, is of an elongated bulbous shape, which bespeaks its great antiquity. Such a unique monument certainly deserves to be preserved, and this can be effected in a general way by strengthening the base with brickwork and by filling in gaps and crevices. The pagoda should be made water-tight, and any loose tile-work should be firmly cemented in position with red coloured cement."

APPENDIX B.—continued.

Works of Archæological, Historical or Architectural interest proposed by the Government Archæologist to be maintained by Government (1904-05).

Serial No.	District.	Name of work.	Remarks of Government Archæologist.
1	2	3	4
4	Myingyan ...	Patothamya Pagoda	One of the five pagodas built by King Taungthugyi in the 10th century A.D. Its walls are adorned with frescoes. The Director-General of Archæology notes as follows on its conservation: "The Patothamya Pagoda is said to have been built before the Ananda, *i.e.*, before the influence of the Southern School of Buddhism reached Pagan. A considerable historical interest attaches to it, and its conservation appears to be expedient."
5	Do. ...	Petleikpaya Pagoda	Date of building unknown; probably about the 10th century A.D. The Director-General of Archæology writes as follows: "There is a small pagoda at Thiripyitsaya called Petleikpaya adorned with small earthenware tiles, which should also be removed to the Museum; and some measures might be taken for the preservation of the pagoda."
6	Mandalay ...	Compound gates of the Atumashi Kyaung.	Mr. Marshall writes:—"The magnificent Atumashi Kyaung or Incomparable Monastery, is now a mass of charred remains. It was erected by Mindôn in 1857 and burnt down in 1892. It might be worth while to preserve *in situ* the gates of the compound, re-erecting those which are lying on the ground, and doing whatever is necessary to preserve the woodwork."
7	Do. ...	Shwe Nandaw Kyaung.	Mr. Marshall writes:—"The one building in Mandalay, which is comparable to the Queen's Monastery and even surpasses it in some respects, is the Shwe Nandaw Kyaung, near the Atumashi. It was built in 1880, by Queen Sinbyumayin, with materials obtained by dismantling the room in the Palace, where Mindôn died in 1878, and the carvings and pillars in the chapel are exquisite. It is occupied by Buddhist monks, and is fairly well kept up by them, but the conservation work ought to be more systematic, and some arrangements for making it so might be come to with the monks or local elders. The timely patching up of the flooring or roof, and the annual earth-oiling of the wood etc., would materially lengthen the life of the building."
8	Do. ...	Thudama Kyaung...	Mr. Marshall writes:—"Close to the Thudama Zayat is the Thudama Kyaung, occupied by Buddhist monks, which deserves to be preserved if only for the sake of its fine carving. A small sum might be profitably laid out in earth-oiling the wood-work, strengthening structural supports, setting up pinnacles, restoring a few of the missing carvings, whose absence is most conspicuous, and replacing others by plain teak boards."
9	Do. ...	The two Sangyauug Monasteries at Amarapura.	Mr. Marshall writes:—"The Sangyaung consists of two buildings built about 85 years ago by Mindôn's Chief Queen and her mother; they are older than the monasteries at Mandalay, and the style of their wood-carving is bolder. Glass panels, illustrating scenes in the *Jâtaka* stories, are let into the doors. The building erected by Mindôn's mother-in-law should be repaired structurally and earth oiled, but no attempt should be made to restore the carvings. In one corner are lying three pieces of carving covered with glass mosaic, which cannot now be replaced in their original positions owing to the rotten state of the woodwork. A collection of such carvings should be made and preserved in the Mandalay Palace Museum, or if not needed there, should be distributed to the museums in India. "The building put up by the Chief Queen should, without question, be conserved, the same measures being taken as in the case of the preceding building. The whitewash also on one of the interior rooms should be removed. It may be noted that there are some good examples here of ancient lampposts with dragon designs, which could well be adopted if substitutes are required for some of the hideous modern lamps around the Mandalay Palace or elsewhere."

APPENDIX B—continued.

Works of Archæological, Historical or Architectural interest proposed by the Government Archæologist to be maintained by Government (1904-05).

Serial No.	District.	Name of work.	Remarks of Government Archæologist.
1	2	3	4
10	Mandalay ...	Remains of Bodawpaya's Palace at Amarapura.	Mr. Marshall writes:—"The remains of the palace built by Bodawpaya consist of two masonry buildings, one of which is called the Pangôn, and the other the Shwedaik or Treasury. The former was originally a two-storeyed building; but it has now neither roof nor flooring. The latter is on a high plinth, and is in a fair state of preservation. Both buildings deserve to be roughly conserved. The jungle, to a distance of at least 20 feet around the buildings, should be cleared; the tops of the walls should be made water-tight with rough plaster, which should not be obtrusive to the eye; and petty structural repairs should be done; but nothing on an extended scale need be attempted. The exposed brick-facing need not be protected by a coating of plaster, but the broken edges of the plaster should be finished off with cement to arrest its further decay. Our object is to retain the old plaster, which still remains, and not to attempt any unnecessary restoration. None of the ornamentation in plaster or brickwork should be restored. The crevices in the walls where wooden joists used to rest, should be filled up and plastered; and steps should be taken for draining off rain water which accumulates in the interior of the buildings during the rainy season. The whole of the repairs should be done on the cheapest lines, provided that the work is substantial."
11	Sagaing ...	Tupayôn Pagoda ...	Mr. Marshall writes:—"The Tupayôn (*Stûpârâma*) is a pagoda of very rare type in Burma and of peculiar architectural interest as marking a certain phase in the development of these structures, and, for this reason, is certainly worthy of conservation. The platform is now overgrown with jungle, some of the stone railings have been broken, and broken heads of the images of Buddha are to be seen near the pagoda. A chapel in a corner of the court yard filled with images of Buddha, is in a dilapidated condition, and two valuable inscriptions of the 16th century A.D. are totally unprovided with shelter. The jungle should be cut down, and the courtyard, the base of the pagoda, and the steps leading to it should be cleared of all *débris*. Crumbling masses of masonry should be underpinned with brick and plaster, and here and there loose brickwork might be strengthened with a judicious application of mortar, the cracks in the brickwork should be filled up so as to prevent the entry of rain water, the chapel in the corner should be repaired, and the inscriptions should be preserved *in situ*, and a masonry shelter capable of admitting enough light, should be built over them."
12	Myingyan ...	Sapada Pagoda ...	Built, in the 12th century, by Sapada, a native of Bassein, who was ordained a Buddhist Monk in Ceylon, and who founded a sect at Pagan on his return to Burma. The pagoda was constructed after the model of a Singhalese shrine, and is the prototype of similar structures in the Province. It is a land-mark in the history of Buddhism, and commemorates the religious intercourse between Burma and Ceylon. Only the eastern gateway remains; and it may be repaired together with the plinth on which it stands. The pagoda itself is in a fair state of preservation; the crevices in it may be filled up with brick; the *sikra* on its top may be put in good order; and the whole structure may be made watertight.
13	Do. ...	Shwesandaw Pagoda	First pagoda built by King Nawrata, after his conquest of Thatôn in the 11th century. It is said that some sacred hairs of Gotama Buddha, which were obtained from the Talaing country, were enshrined in it. The pagoda is also known as the Mahâpeinnè or Ganesha Pagoda, from the fact that each of the four corners of its lowest terrace is guarded by three Hindu gods, Brahma, Vishnu and Siva, the second being often identified with Ganesha. In the Burmese time, the shrine enjoyed a yearly revenue of Rs. 5,000, derived from its endowments. In 1882, however, the rents were appropriated by the Burmese Government for the public service, and it fell into a state of disrepair. The villagers of Kyaunggyi Ngaywa, in the Pakôkku district, where its *wuttagan* lands are situated, still make to the pagoda offerings of their first fruits. The building is partly overgrown with vegetation, which should be destroyed. The holes made by treasure hunters should be carefully filled up. The loose bricks should be underpinned, and the whole structure should be made watertight as far as possible.

APPENDIX B—concluded.

Works of Archæological, Historical or Architectural interest proposed by the Government Archæologist to be maintained by Government (1904-05).

Serial No.	District.	Name of work.	Remarks of Government Archæologist.
1	2	3	4
14	Myingyan ...	Myinkaba Pagoda,..	Built by King Nawrata in the 11th century, in order to expiate the crime of killing his predecessor and half-brother, Sôkkade, in battle. It is of bulbous form, and is situated on the Myinkaba *chaung*, which is so called because Sôkkade's corpse came floating down the stream together with his saddle. To the shrine are thus attached interesting historical associations, and its peculiar shape bespeaks its freedom from the influences of the Southern School of Buddhism, which was imported to Pagan after the conquest of Thatôn. It thus constitutes a dividing line between the Northern and Southern Schools of Buddhism at Pagan. The Pagoda is about 15 feet high, and the cost of its conservation will not be great. All that is required is to make it water-tight as far as possible, and to protect it from being washed away by the stream by building a plinth or low parapet wall around it.
15	Do. ...	Seinnyet Pagoda ...	A cylindrical structure of the 11th century, which is most interesting, both architecturally and historically. On the second terrace guarding the flower-vase at each corner is the figure of a lion, whose features are distinctly Chinese, while at each corner of the third terrace the wings of what looks like a winged dragon remain. On the bell-shaped dome, which is ornamented with ogres disgorging strings of pearls, the small figure of a Buddha of exquisite proportion, sits enshrined in a highly ornamented niche facing each of the cardinal points. Above this is a foliated capital, surmounted by a small *stupa*, as in the case of Singhalese shrines. The pagoda represents a distinct stage in the development of Buddhist religious architecture in Burma, and reflects the streams of influences from China, Tibet, and Ceylon. It is in a fair state of preservation. Vegetation may be destroyed, and the holes made by treasure hunters may be filled up. The whole structure should be made water-tight.

APPENDIX C.

Statement showing expenditure sanctioned and incurred on Archæological works during 1904-05.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
		Rs.	Rs.	
1	Clearing jungle round the pagodas at Tagaung, Ruby Mines district.	240	240	
2	Annual repairs to *pyatthats* on walls of Fort Dufferin, Mandalay.	3,373	2,945	
3	Annual repairs to tombs of King Mindôn Min, Queen Nanmadaw, and two Queens Dowager, Mandalay.	514	512	
4	Annual repairs to Palace buildings, Mandalay ...	3,000	3,000	
5	Annual repairs to tombs of Shwebo-min, Bagyidaw and Bodawpaya, Amarapura.	180	158	
6	Erecting a masonry *pyatthat* over the tomb of King Shwebo-min at Amarapura.	1,183	1,183	
7	Providing wire fencing and trellis doors to the tombs of ancient Kings of Burma at Amarapura.	433	428	
8	Erection of a fence at Amarapura for preserving *in situ* 600 inscriptions collected by King Bodawpaya.	300	300	
9	Special repairs to building No. 11 on Palace platform, Mandalay, for use as a museum.	1,436	1,436	
10	Dismantling and reconstructing the Spire of the Palace, Mandalay.	60,975	8,099	In progress. During 1904-05, a grant of Rs. 8,000 was made by the Government of India from Imperial funds.
11	Contribution towards the restoration of the Thudama and Patan *sayats*, Mandalay.	6,000	*Nil*	Cost to be supplemented by public subscriptions and work to be supervised by the *Thathanabaing* and Kinwun Mingyi, C.S.I.
12	Contribution towards the construction of a museum at Shwebo.	500	500	Money handed over to Trustees of Shwetaza pagoda.
13	Constructing a museum and Image-shed at Pagan ...	7,558	3,056	Rupees 4,875 was spent last year, total cost being Rs. 7,931.
14	Petty repairs to Ananda, Thatbyinnyu, Shwekugyi, Gawdawpalin and Manuha pagodas at Pagan.	1,200	1,250	
15	Special repairs to Nanpaya temple at Pagan ...	2,725	2,829	
16	Special repairs to *Bidagattaik* at Pagan	1,218	1,222	
17	Cost of removing 60 inscriptions to museum at Pagan...	200	200	
18	Provision of Pagan museum with two rows of open shelves.	600	600	
19	Wages of durwans employed to look after pagodas and museum at Pagan.	1,068	1,068	One durwan entertained for museum with effect from 1st September 1904, at Rs. 12 per mensem.
20	Cost of piecing together the fragments of the Kalyani Inscriptions at Pegu.	200	200	
21	Special repairs to old Portuguese Church at Syriam, Hanthawaddy district.	679	679	
	Total ...	93,582	29,905	

APPENDIX D.

Cost of the Archæological Department under the main heads of the Budget.

Main heads of Budget.	Provision in Budget for 1904-05.	Actual expenditure in 1904-05.	Balance remaining on 31st March 1905.	Remarks.
1	2	3	4	5
Salaries.	Rs.	Rs. A. P.	Rs. A. P.	
Government Archæologist	6,000	6,000 0 0	.....	
Establishment.				
Architectural Surveyor	1,800	1,800 0 0	.....	
Clerks (3)	2,400	2,720 0 0	.....	One English copyist entertained on 1st August 1904, at Rs. 40 per mensem.
Draughtsmen (2)	1,680	*Nil.*	1,680 0 0	Not yet entertained.
Servants (5)	648	600 0 0	48 0 0	The 4th peon was entertained on 1st August 1904, at Rs. 12 per mensem.
Allowances.				
Travelling allowance of Government Archæologist.	2,000	752 2 0	1,247 14 0	Partly debited to the Budget of the Adviser on Chinese Affairs.
Establishment	1,000	1,074 15 6	.....	
Supplies and Services.				
Cost of Chemicals	3,000	1,149 15 0	1,850 1 0	
Purchase of photographs				
Preservation of Archæological remains ...	2,000	354 0 0	1,646 0 0	
Mandalay and Pagan Museums ...	1,000	1,200 0 0	.....	
Contribution towards building a museum at Shwebo.	*Nil.*	500 0 0	.....	
Contingencies.				
Service postage	40	60 0 0	.....	
Service telegrams	20	23 14 0	.....	
Miscellaneous	912	1,154 6 6	.....	
House-rent	*Nil.*	1,120 0 0	.....	House rented from 1st September 1904, at Rs. 160 per mensem.
Purchase of books for Archæological Library.	*Nil.*	1,025 0 0	.....	All excess expenditure debited to anticipated savings in the Budget.
Total ...	22,500	19,534 5 0	6,471 15 0	

APPENDIX E.

(a) *List of drawings made by the Archæological Department, Burma, during the year 1904-05.*

Serial No.	Description of drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5
		ft. in.		
31*	Site plan of Atumashi *kyaung*	80 = 1	Mandalay.	
32	Plan of Atumashi *kyaung*	20 = 1	Do.	
33	Site plan of Bidagat-taik or library	20 = 1	Do.	
34	Plan of Bidagat-taik or library	10 = 1	Do.	
35	Plan of Shwedaik	16 = 1	Amarapura.	
36	Plan of Nan Myin	16 = 1	Do.	
37	Band on the pillars in the chapel of Mèdaw's Sangyaung.	1 = 1	Do.	
38	Band on the pillars in the chapel of Thamidaw's Sangyaung.	1 = 1	Do.	
39	Band on the pillars in the chapel of Shwenandaw *kyaung*.	1 = 1	Mandalay.	
40	Site plan of Palace	300 = 1	Do.	
41	Plan of pre-historic site at Halingyi	4 = 1 mile	Shwebo district.	
42	Plan of Kalagôn site at Halingyi	50 = 1	Do.	
43	Plan of a ruined pagoda at Halingyi	16 = 1	Do.	
44	Plan of a Nat shrine at Halingyi	10 = 1	Do.	
45	Section and details of above	10 = 1 3 = 1	Do.	
46	Site plan of *sayats* in North Moat road ...	200 = 1	Mandalay.	
47	Plan of a *sayat* in North Moat road	10 = 1	Do.	
48	Plan of Damayangyi pagoda	30 = 1	Pagan.	
49	Plan of Peikthano city	1,600 = 1	Magwe district.	
50	Plan of Palace in Peikthano city	300 = 1	Do.	
51	Site plan of pagoda	100 = 1	Kaunghmudaw pagoda near Sagaing.	
52	Section of pagoda	25 = 1	Ditto.	
53	Detail drawing of plinth	10 = 1	Ditto.	
54	Section and elevation of first plinth	4 = 1	Ditto.	
55	Scroll work on the pagoda	4 = 1	Ditto.	
56	Plan of gate-*pyatthat*	16 = 1	Ditto.	
57	Plan of corner-*pyatthat*	16 = 1	Ditto.	
58	Section of first enclosure wall	10 = 1	Ditto.	
59	Part elevation of plinth	4 = 1	Ditto.	
60	Drawing of drainage pipe	2 = 1	Ditto.	
61	Drawing of pillars of walls	4 = 1	Ditto.	
62	Drawing of lamp posts	2 = 1	Ditto.	
63	Plan of tank in compound	64 = 1	Ditto.	

* Numbering continued from previous report.

APPENDIX E—continued.

(b).—*List of photographs taken by the Archæological Department, Burma, during the year 1904-05.*

Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
1	2.	3	4	5
124*	Tupāyôn (Stūpārāma) pagoda	12 inches by 10 inches ...	Sagaing.	
125	Tupāyôn (Stūpārāma) pagoda and inscription ...	Ditto ...	Do.	
126	Aungmyelawka pagoda	Ditto ...	Do.	
127	Lion, at the entrance of Aungmyelawka pagoda ...	Ditto ...	Do.	
128	Shwedaik or Treasury	Ditto ...	Amarapura.	
129	Ditto	8½ inches by 6½ inches ...	Do.	
130	Nanmyin or Observatory Tower	12 inches by 10 inches ...	Do.	
131	Ditto	8½ inches by 6½ inches ...	Do.	
132	Thudama *sayat*	Ditto ...	Do.	
133	Bidagat-taik or library	Ditto ...	Do.	
134	A ruined gate	Ditto ...	Do.	
135	Mahuya or crystal image in Eindawya pagoda ...	Ditto ...	Mandalay.	
136	Group of *sayats* in North Moat road	12 inches by 10 inches ...	Do.	
137	A *sayat* in North Moat road	Ditto ...	Do.	
138	First enclosure wall of Bidagat-taik	8½ inches by 6½ inches ...	Do.	
139	Entrance gate of Bidagat-taik	Ditto ...	Do.	
140	Parapet of Bidagat-taik	Ditto ...	Do.	
141	Atumashi *kyaung* or Incomparable monastery ...	12 inches by 10 inches ...	Do.	
142	Interior of monastery	Ditto ...	Do.	
143	Moulding on the parapet of monastery	8½ inches by 6½ inches ...	Do.	
144	Moulding on the gate and arch of monastery ...	Ditto ...	Do.	
145	Moulding on the stair case of monastery	Ditto ...	Do.	
146	Entrance gate of monastery	Ditto ...	Do.	
147	Shwe Nandaw *kyaung*	12 inches by 10 inches...	Do.	
148	Door and railing of *kyaung*	8½ inches by 6½ inches ...	Do.	
149	Railing in the verandah of *kyaung*	Ditto ...	Do.	
150	Images of "Thagya" (Indrā) in Shwe Nandaw *kyaung*	Ditto ...	Do.	
151	View of the Arakan pagoda	Ditto ...	Do.	
152	Ditto	Ditto ...	Do.	
153	Ditto	Ditto ...	Do.	
154	Bronze figures of men	Ditto ...	Do.	
155	Ditto	Ditto ...	Do.	
156	Bronze figures of elephants	Ditto ...	Do.	
157	Wooden figures underneath the floor of Queen's monastery in A road.	12 inches by 10 inches ...	Do.	
158	Ditto ...	Ditto ...	Do.	
159	Ditto ...	Ditto ...	Do.	
160	Ditto ...	Ditto ...	Do.	
161	Ditto ...	Ditto ...	Do.	
162	Ditto ...	Ditto ...	Do.	
163	Ditto ...	Ditto ...	Do.	
164	Ditto ...	Ditto ...	Do.	
165	Salin monastery	Ditto ...	Do.	
166	Ditto	8½ inches by 6½ inches ...	Do.	
167	Carving on balustrade of monastery	Ditto ...	Do.	
168	Carving on railing of monastery	Ditto ...	Do.	
169	Detail carving on railing of monastery	6½ inches by 4¾ inches ...	Do.	
170	Carving on door in the verandah of monastery ...	8½ inches by 6½ inches ...	Do.	
171	A door to the hall of monastery	Ditto ...	Do.	
172	A side door to the hall of monastery	Ditto ...	Do.	
173	Carving on a door of monastery	Ditto ...	Do.	
174	A window in main hall of monastery	Ditto ...	Do.	
175	Ditto	Ditto ...	Do.	
176	Eaves of main hall	Ditto ...	Do.	
177	Panels in wall of monastery	Ditto ...	Do.	
178	Taik Taw *kyaung*	12 inches by 10 inches ...	Do.	
179	Carving on balustrade of monastery	8½ inches by 6½ inches ...	Do.	
180	Carving on railing of monastery	Ditto ...	Do.	
181	Detail carving on railing of monastery	Ditto ...	Do.	
182	Carving on railing on east side of monastery ...	Ditto ...	Do.	
183	Eaves of main hall of monastery	Ditto ...	Do.	
184	A door in verandah of monastery	Ditto ...	Do.	
185	A door to the hall of monastery	Ditto ...	Do.	
186	Panels in wall of monastery	Ditto ...	Do.	
187	Eaves of main roof	Ditto ...	Do.	
188	A gable } of one of the subsidiary buildings surround-	Ditto ...	Do.	
189	A door } ing the Taik Taw *kyaung*.	Ditto ...	Do.	
190	The Mogaung *kyaung*	Ditto ...	Do.	
191	Ditto	12 inches by 10 inches ...	Do.	
192	Ditto	8½ inches by 6½ inches ...	Do.	
193	Panelled walls of *kyaung*	Ditto ...	Do.	
194	Ditto	Ditto ...	Do.	
195	Ditto	Ditto ...	Do.	

*Numbering continued from previous report.

APPENDIX E—continued.

(b).—*List of photographs taken by the Archæological Department, Burma, during the year 1904-05.*

Serial No.	Description of photographs.	Size of photographs.	Localit	Remarks.
1	2	3	4	5
196	Kaunghmudaw pagoda	12 inches by 10 inches ...	Kaunghmudaw pagoda near Sagaing.	
197	*Nat* in a niche	6⅛ inches by 4⅜ inches ...	Ditto.	
198	Images of Buddha in the four chapels	8⅛ inches by 6⅛ inches ...	Ditto.	
199	Ditto	Ditto ...	Ditto.	
200	Ditto	Ditto ...	Ditto.	
201	Ditto	Ditto ...	Ditto.	
202	A *sayat* on the platform	12 inches by 10 inches ...	Ditto.	
203	A tank near the pagoda	Ditto ...	Ditto.	
204	A *pyatthat* over the gateway	6⅛ inches by 4⅜ inches ...	Ditto.	
205	A *pyatthat* at a corner	Ditto ...	Ditto.	
206	Carving on a wooden door	8⅛ inches by 6⅛ inches ...	Ditto.	
207	Dragon at the entrance gate	6⅛ inches by 4⅜ inches ...	Ditto.	
208	Graves of *Pôngyis* and laymen	12 inches by 10 inches ...	Ditto.	
209	Ditto	Ditto ...	Ditto.	
210	Inscription shed	8⅛ inches by 6⅛ inches ...	Ditto.	
211	The Dakkhina *kyaung*	Ditto ...	Ditto.	
212	Figures of *nats* collected together in a small *natsin* ...	Ditto ...	Ditto.	
213	Figures of *nats*	6⅛ inches by 4⅛ inches ...	Ditto.	
214	Ditto	Ditto ...	Ditto.	
215	Ditto	Ditto ...	Ditto.	
216	Two Manipurian figures on a gong stand ...	8⅛ inches by 6⅛ inches ...	Ditto	
217	Throne of King Thalunmindaya	Ditto ...	Ditto.	
218	Howdah of King Thalunmindaya	Ditto ...	Ditto.	
219	Image of Buddha	Ditto ...	Ditto.	
220	Image of Buddha	Ditto ...	Ditto.	
221	Relics of Shwebawgyun pagoda	12 inches by 10 inches ...	Shwebo.	
222	Ditto	Ditto ...	Do.	
223	Ditto	Ditto ...	Do.	
224	Ditto	Ditto ...	Do.	
225	Shwetaza pagoda	8⅛ inches by 6⅛ inches ...	Do.	
226	Compound of Shwetaza pagoda	Ditto ...	Do.	
227	Ruined pagodas near cemetery	12 inches by 10 inches ...	Do.	
228	View of the Myodaung pagoda	8⅛ inches by 6⅛ inches ...	Do.	
229	Myodaung pagoda	12 inches by 10 inches ...	Do.	
230	*Nat* shrine at Halingyi	Ditto ...	Shwebo district.	
231	Buddha's throne in Hmawgun *kyaung*, at Halingyi ...	Ditto ...	Ditto.	
232	Ruined pagodas near the Nagayôn tank, at Halingyi	8⅛ inches by 6⅛ inches ...	Ditto.	
233	Ruined pagoda in old city, at Halingyi	Ditto ...	Ditto.	
234	Shwe Ku Temple, at Halingyi	Ditto ...	Ditto.	
235	Part of Shwe Ku Temple, at Halingyi	12 inches by 10 inches ...	Ditto.	
236	Image of Buddha in the Shwe Ku Temple, at Halingyi	6⅛ inches by 4⅜ inches ...	Ditto.	
237	A *Pôngyi's* Tomb, at Halingyi	Ditto ...	Ditto.	
238	Ancient gold ornaments, at Halingyi	Ditto ...	Ditto.	
239	Ancient coins, at Halingyi	Ditto ...	Ditto.	
240	Ditto	Ditto ...	Ditto.	
241	Skull and bones, found at Kalagôn	Ditto ...	Ditto.	
242	Pieces of metal found on excavation, at Kalagôn ...	Ditto ...	Ditto.	
243	Damayangyi pagoda	8⅛ inches by 6⅛ inches ...	Pagan.	
244	Detail of Damayangyi pagoda	12 inches by 10 inches ...	Do.	
245	A ruined pagoda	8⅛ inches by 6⅛ inches ...	Thiyipyitsaya.	
246	Bank of river Irrawaddy at Thiyipyitsaya ...	Ditto ...	Do.	
247	Nan Paya Temple (front)	12 inches by 10 inches ...	Myinpagan.	
248	Nan Paya Temple (back)	8⅛ inches by 6⅛ inches ...	Ditto.	
249	Thitsawade pagoda	12 inches by 10 inches ...	Pwazaw.	
250	Sapadaw pagoda	Ditto ...	Nyaung-U, west.	
251	Shwe-San-Daw pagoda	Ditto ...	Pagan.	
252	Pato-Tha-Mya pagoda	Ditto ...	Do.	
253	Myinkaba pagoda	8⅛ inches by 6⅛ inches ...	Myinpagan.	
254	Pet-Leik and Nga-Kywè Nadaung pagodas ...	Ditto ...	Pagan.	
255	Sein-Nyet-Nyi-Ama pagoda	12 inches by 10 inches ...	Myinpagan.	
256	Tobacco pipes found in Peikthano city	8⅛ inches by 6⅛ inches ...	Magwe district.	
257	Funeral urns found in Peikthano city	Ditto ...	Ditto.	
258	Localities where funeral urns were found in Peikthano city.	12 inches by 10 inches ...	Ditto.	
259	Ditto	Ditto ...	Ditto.	
260*	Front page of album	8⅛ inches by 6⅛ inches ...	Ditto.	
261	East facade of Damayangyi pagoda	Ditto ...	Pagan.	
262	Flat arch in Damayangyi pagoda	Ditto ...	Do.	
263	Figures in Damayangyi pagoda	Ditto ...	Do.	
264	Carved doorway, Damayangyi	Ditto ...	Do.	

* Serial Numbers 260 to 304 are copies made of an album of photographs taken by the British Mission to Ava in 1855.

APPENDIX E—concluded.

(b)—*List of photographs taken by the Archæological Department, Burma, during the year 1904-05.*

Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
1	2	3	4	5
265	*Zayat*	8½ inches by 6½ inches ...	Sagaing.	
266	Doorway of a small pagoda	Ditto ...	Do.	
267	Tower of Palace	Ditto ...	Ava.	
268	Corner of Mahabawdi *kyaung*	Ditto ...	Amarapu	
269	Hmudangyi pagoda	Ditto ...	Do.	
270	Bidan pagoda	Ditto ...	Do.	
271	Mosque	Ditto ...	Do.	
272	Sitkyathiha pagoda	Ditto ...	Do.	
273	Thanbôkde pagoda	Ditto ...	Do.	
274	Pyedaik *kyaung*	Ditto ...	Do.	
275	Taunglelôn *kyaung*	Ditto ...	Do.	
276	South-west corner of city wall	Ditto ...	Do.	
277	South Moat of city wall	Ditto ...	Do.	
278	Gateway of Maha Bôngyaw *kyaung*	Ditto ...	Do.	
279	Modi *kyaung*	Ditto ...	Do.	
280	Shwedaung-daik pagoda	Ditto ...	Do.	
281	Ôk *kyaung*	Ditto ...	Do.	
282	Gautama's shrine	Ditto ...	Do.	
283	Singyo Shwe-ku pagoda	Ditto ...	Do.	
284	King's Water Palace	Ditto ...	Do.	
285	Entrance of the Arakan pagoda	Ditto ...	Do.	
286	Arakan pagoda	Ditto ...	Do.	
287	Myanaung-daik *kyaung*	Ditto ...	Do.	
288	Sibôngya *kyaung*	Ditto ...	Do.	
289	Maha-Aungmyelawka Hman *kyaung*	Ditto ...	Do.	
290	Steps on south side of *kyaung*	Ditto ...	Do.	
291	Maha-tulut-bôngyaw *kyaung*	Ditto ...	Do.	
292	*Pyatthat* on east of *kyaung*	Ditto ...	Do.	
293	Doorway of *pyatthat* of *kyaung*	Ditto ...	Do.	
294	Front of west part of No. 291	Ditto ...	Do.	
295	Balcony of *kyaung* No. 291	Ditto ...	Do.	
296	Another part of the balcony of *kyaung* No. 291 ...	Ditto ...	Do.	
297	Entrance of a *kyaung*	Ditto ...	Do.	
298	*Pyatthat* of *kyaung* No. 297	Ditto ...	Do.	
299	Balcony of a small *kyaung*	Ditto ...	Do.	
300	Shwe Dagôn pagoda	Ditto ...	Rangoon.	
301	South entrance of Shwe Dagôn pagoda	Ditto ...	Do.	
302	North entrance of Shwe Dagôn pagoda	Ditto ...	Do.	
303	*Hinthas* on east side of Shwe Dagôn pagoda ...	Ditto ...	Do.	
304	View near Shwe Dagôn pagoda	Ditto ...	Do.	

APPENDIX F.

List of publications issued during the year 1904-05.

Report on Archæological work in Burma for the year 1903-04.

APPENDIX G.

List of inscriptions, copper plates, coins, seals, &c., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Two silver coins containing the Indian *trisula* emblem, two gold ornaments, and a Sanskrit inscription were acquired at Halingyi in the Shwebo district. The inscription has been deposited in the Pagan Museum, and the rest are in the Archæological office at Rangoon.

Maung Pe, my second Burmese Writer, made an extended tour and procured estampages of stone and bell inscriptions from the following localities :—

	Stone Inscriptions.
Shwebo	10
Sagaing	1
Pagan	5
Salè	11
Yenangyaung	3
Magwe	1
Total ...	31

	Bell Inscriptions.
Shwebo	3
Mandalay	2
Total ...	5

Of the stone inscriptions, the earliest is dated the 12th and the most recent the 19th century A. D. The five bell inscriptions are about 100 years old, more or less.

The five stone inscriptions found at Pagan were removed to the local museum, while the rest were left *in situ*.

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on 10 January, 2019